SERVICES

AT THE

PUBLIC RECOGNITION

OF THE

REV. RUFUS BABCOCK, D. D.

AS PASTOR OF THE

FIRST BAPTIST CHURCH, NEW-BEDFORD, MASS.

ON THE EVENING OF

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NOTE.

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SERMON.

BY WILLIAM R. WILLIAMS

OF NEW YORK.

—"A GOOD MINISTER OF JESUS CHRIST."—

1 Tim. iv. 6.

THE service of God is the highest advancement of which our race is capable. To do heartily and constantly His will, comprises at once, not only man's highest honor, but his richest pleasure, and his largest freedom. It was Paul's own loftiest distinction. We may imagine the energy of delight that filled his soul, though he was poor, oppressed and an exile, when to his fellow-voyagers he could say; "There stood by me, this night, the angel of God, *whose I am, and whom I serve.*" He was illustrious in many rights. He was by lineage a Hebrew of the Hebrews, and in principle, he had been of the strictest sect of

the Jews, a Pharisee, and the son of a Pharisee. He was of that tribe of Benjamin, which had given to the Jewish people their first king, and between the mountain shoulders of whose heritage, according to the prophecy of Moses, the Lord had for centuries dwelt, abiding in His holy temple.* But the Benjamite and the Pharisee, the Roman citizen, and the scholar of Gamaliel, wished to extinguish all these meaner distinctions in the higher and more illustrious character of the servant of Christ. It was a loftier rank than belonged to the Roman governor, at whose bar but a little before he had been pleading for his life; and the Cæsar, at the foot of whose throne that voyager was carrying his appeal, could show no such honor in the long series of his imperial titles.

That Timothy, his own son in the faith, might be accepted in the same service, and prove himself a good minister of Jesus Christ, was the highest blessing an apostle could invoke upon him, from all the depth of his

* Deut. xxxiii 12.

more than paternal tenderness, and from all the fullness of his more than human wisdom. And what better wish can the church that receives at this time their pastor, and the churches that aid in welcoming him, form for the career here to be run than this, that the preacher of Christ's gospel here may fill up the full measure of our brief text? The name of the scholar, or of the statesman, the glory of the warrior, and the fame of the bard will ultimately pale before the brighter and more enduring splendor of that more lowly but more lofty title, the servant of Christ and of his church in the ministry of his word. And in the day toward which all history tends, and where all character shall find its due level, and receive its due meed and just appreciation, the day of the last Judgment, to be pronounced worthy of this appellation at the lips of the Master himself, will be an overpayment for an apostle's toils and all a martyr's sacrifices.

Yet, in choosing this special title for the first office in the Christian church, it was

probably intended by our Heavenly Father, as much to humble as to honor the individual bearing it. A minister is, in other words, a servant, one doing another's will and work. The world devises for its chief posts badges of splendor, and coins titles of majesty; the church has in its first places marks of submission and names of lowliness. A world, which had torn itself loose from peace and life by its haughty revolt against Heaven, needed to be brought back to God by the path of self-abasement. A race, with whom pride had been the earliest, as it remained the predominant sin, must tread the vale of humiliation to reach the city of rest, and, if they ever come to appear on the heights of Zion before God, they must pass through the low grounds of the valley of Baca, where the clouds gather and the waters fall, where, in the language of the Psalmist, "The rain also filleth the pools."* Hence, the Creator, when he became the Redeemer, of mankind, to exemplify this the law of our deliverance, subjected

* Psa. lxxxiv.

himself to its operation, took upon him the form of a servant, and came not to be ministered unto, but to minister. Humility, which the heathen generally deemed but a weakness, and which a modern sceptic has branded as a dog-like grace, the excellence at best but of a beaten hound, the gospel proclaimed as a virtue, and as the first of virtues, the earliest of all human reformations, indispensable to pardon, and the basis of all Christian excellence. The Sermon on the Mount opens, therefore, with the sentence: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." The church of Christ were to see in the uppermost seats of the sanctuary, and in the ministry of that church, patterns of the lowliness which the gospel proclaimed; and the chief distinction among the disciples was to consist in a larger share of service, and more exhausting toils. "And whosoever will be chief among you, let him be your servant."*

To know then the qualities required in a

* Matt. xx. 27.

faithful preacher of Christ's gospel, let us gather in the spirit of his disciples and dependents around the Master's feet. And rejoicing in the pledge of His presence, and claiming the promised grace of His Spirit let us ask what the Christian teacher should be, that his character may present the image the text implies, and his work meet at last the approval of Him whom he claims to serve.

I. Whatever else, then, be dubious as to the meanings which are wrapped up in this title that the apostle here gives to the Christian teacher, this, at least, seems indisputable, that to deserve and wear the appellation, the preacher must be a good man. A bad man cannot by any possibility be a good minister. Even New England, however, though her churches were of Puritan origin, once debated the question, whether it were indispensable that the preacher of the gospel should himself be a converted man. Now there are other offices in which the person and his work may be easily distinguished

from each other. We may in them split asunder the office and the occupant ; and the individual, who is evil as a man, may be praiseworthy as an office-bearer, personally base but officially blameless. But it is not so in the Christian ministry. Christ's is a spiritual kingdom, and demands spiritual, or in other words, internal, earnest and hearty service. Its Lord will not accept a divided allegiance even in the secret recesses of the heart. It is a peculiar infamy, then, when the minister is but the Talkative of Bunyan's allegory, lifted from a private to a public station in the flock of Christ, a pilgrim of fluent speech and bold face, the scandal of the world, and the grief of the church. His words flow on, like a rapid and noisy stream, over the channels of a seared conscience and a blackened life ; and, like the waters of Jericho, they blast with barrenness and death the fields which they traverse. Surely a man need not hope to guide sinners successfully, in the steep, and strait way that leads to Heaven, whilst he is contented to stand himself

in the midst of the broad road conducting its travelers down to eternal ruin, vociferating, as from a distance, directions to others which he never follows for himself, and shouting homilies upon faith from the battlements of Doubting Castle. If a man would play the Great Heart of the good dreamer, and convoy pilgrims to the Celestial City, he must himself travel with them every step of the way, from the Strait Gate, and through the Palace Beautiful, to the verge of the Stream, of Death, and the very sides of the throne of glory.

Again, it is as much the preacher's work to pray for his hearers, as to dispense the truth to them. He cannot dissever the pulpit and the closet. When, therefore, the apostles threw upon the deacons the care of the secular affairs of the church, they defined the duties which they as Christian ministers would reserve to themselves, as being "prayer and the ministry of the word."* Hence, Paul, when writing to the Roman dis-

* Acts vi. 4.

ciples, most of whom he had not yet seen, calls God to witness, that, unknown as they were, they even had not been forgotten in his daily task of intercession for the churches; "without ceasing I make mention of you always in my prayers."* The multitudinous cares, and the continuous travels of his apostleship afforded him no dispensation from the duty of personal intercession. Now, if a bad man might "give himself" like the apostles, unto "the ministry of the word," how could he, with them, give himself "to prayer?" For the prayers of the wicked are an abomination to the Lord. If mere intellectual endowment, and an occasional confession of the truth, were abundant qualifications for the ministry, Satan might well be accepted as a competent preacher of Christ's gospel, when arrayed, as he presents himself at times, as an angel of light, radiant, plausible, and decorous. But Paul and Silas would not accept his good word, when truly uttered, through the lips of the damsel in whom was the

* Romans i. 9.

spirit of divination: and Christ, their master, when He was recognized and confessed by the devils He was about to eject, sternly enjoined upon them silence, for truth itself would not be held trustworthy when uttered through an organ so suspicious. Let no man think, then, that he may be, in secret, Satan's ally, and yet accomplish, acceptably and effectively, the Saviour's work;—that he may be by stealth a drunkard, a lecher, a niggard, a sluggard, a worldling and a trifler, and yet, from his knowledge and talents, and his care to keep up external appearances, remain a good minister of Jesus Christ. It is marrying together contradictions, and welding ice and fire. No man can thus serve two masters, and satisfy Christ, and Christ's commission, and Christ's church, whilst he himself is speeding, and he is helping others, towards the abode of the destroyer, and the society of the damned. He who would stand accepted at the great Audit as a good servant, before the Master, when he comes to try our work, must be first a good man.

II. It is evident, again, that an accomplished and competent servant must know his master. If I am a good servant of Jesus Christ, I must know who Christ is, and what are the character and claims of my avowed Lord. If He be but man, I am an idolater to deify Him: and if He be equal to the Father, God manifest in the flesh, am I a true servant when I refuse to adore Him? The ambassador of a monarchy is an unfaithful servant of the state, if he represents his master to some foreign people, as being the mere elective and temporary ruler of a republic. Nor is the minister of a democracy entitled to carry to a foreign court the report, that the ruler of his native land is a hereditary king, exercising absolute sovereignty. What then is this Redeemer of whom I claim, in the exercise of the Christian ministry, to be an ambassador? To us and our churches, He is at the same time the Maker and the man; the Word of God forming and upholding all things by His power, and my brother, the Man of Sorrows, who can be touched with

the feeling of my infirmities — in His humiliation, the partner of my afflictions; in His exaltation, thinking it no robbery to be equal with God, and requiring men to honor the Son even as they honor the Father. His nature fills the wide interval between the Creator and us his fallen creatures, and bridges the abysmal chasm that the fall had cleft between earth and heaven. His death, the atonement for the sins of the world, makes the worship of sinners possible, and provides the channel for the descent of the Spirit to renew, to sanctify and to save them. If these are the statements that He gives me, when I accept his service, I pledge myself to publish His claims, or to forego His livery. I may not eat His bread, and impugn His title.

But, to know Him, I need not only an intellectual reception of his teachings, my heart must have also sympathy and communion with Him, and I must have personal and habitual experience of the truth of his promises. "I," said the great Pastor and Bishop of our souls — "am the Good Shepherd, and

know my sheep, *and am known of mine*;"* and elsewhere he has said, "The sheep follow him, for they *know his voice*." Have I then, this acquaintance of the heart with Christ? Has He pledged himself to visit the assemblies of his true worshipers, and is He formed in the hearts of his people as their hope of glory? Then, to be really and efficaciously his servant, I must have found in the depths of my own soul the verification and fulfillment of these promises. I must have learned to love Him, and trust Him, and distinguish His voice, and maintain the unutterable but undeniable converse of the devout heart with its Saviour and Lord: and having learned this, I shall hold Him, and the knowledge of Him high above all other knowledge. When I see the irreligious philosopher, the profane but sceptical jurist, the undevout astronomer, and the infidel geologist — scholars, it may be, well acquainted with man, and matter, and the works of

* John x.

God, but unacquainted with the written word of God, and still more ignorant of Christ the living Word of God — I see, in them men who have truth, much truth, and valuable truth even; but they have not *the Truth*. Does the world ask, in her incredulous scorn, of the church, "What is thy Beloved more than any other Beloved," and what thy Truth more than our Truth? Our answer is: "Ours is the indispensable, and everlasting, and immutable truth — indispensable, and for the want of which, no science of this life can compensate — everlasting, and which no march of science, no rush of discovery, no flight of transcendental illumination can overleap, — and immutable, which no cycles of the future life, no revelations of another world, can outgrow or annul. It comprises the One Thing Needful — the one path to pardon, peace and Heaven — the only Saviour, and the incarnate God." Knowing Jesus thus, the Christian minister will adopt the language of the apostle as his own; "To me to live is Christ, and to die is gain." But without

Christ thus known life is but "a vain show;" and death is more than loss; it is ruin irretrievable. And in rating thus highly the worth of this knowledge, we are but receiving the proclamation of His own lips, lips that never uttered arrogance or falsehood: "I am the Way, THE TRUTH, and the Life." Receiving this his testimony, we exclaim, then, in the language with which the disciple whom Jesus loved closes his first epistle: "*And we know* that the Son of God is come, *and hath given us an understanding*, that we may KNOW Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the True God and eternal life."*

Thus must I know my Master, to be His good and accepted servant.

III. But, besides knowing his Master, the faithful servant of Christ must know any, who may by his Master's appointment act, with full power from his Lord, in that Mas-

* I. John v. 20.

ter's place. The good steward respects in his master's absence, that master's seal and deputy. If Christ has withdrawn his personal and corporeal presence from his church on earth, and given them up to the Paraclete, the Comforter, I must acknowledge and know this Spirit, the successor of the Son. If I honor the Redeemer, I must, by necessary consequence, honor the Holy Ghost. If we enter the church, it is by this agency and avenue. "For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit."* "We have access by one Spirit unto the Father."† And even our bodies are said to be made the temples of this Holy Ghost. To identify and secure the influences of this Great and Divine Agent, is one of the great questions of all times, but is especially the great question of our own times. Is it the Christian church, as a corporate and visible body, having succession and external continuance,

* I. Cor. xii. 13. † Ephes. ii. 18.

that secures and engrosses the Spirit: or is it the Spirit, by His free and constant influences, that creates and recognises the church? Is it, in other words, the church that ascertains and seals the Spirit; or the Spirit that ascertains and seals the church? To some minds this may seem a mere question of order, whether the church or the Spirit go first. But this question of order, we suppose as significant an one in the theology of the times, as that question which modern philosophy has been litigating with the Bible; whether the world it was that made God, by slow excogitation and gradual development, as some German schools teach; or whether it was God that made the world, as the Bible asserts. For this last, too, might to some minds seem a mere question of order, which of two great powers or existences was to come first. We put the Spirit first, for where He is and because He is, the church is. We may not, on the other hand, infer, that where a church, even of orthodox creed, or apostolical foundation, is, there of necessity,

the Spirit also and evermore is, prisoned in her offices, and pawned to her ministry, and assured to her membership. No man, in the judgment of our churches, is entitled to membership until he is first born again of the Spirit; and none is of right admissible to the ministry, unless feeling within himself, and exhibiting to his fellow-disciples, the evidences of a personal call received from the same Spirit, and summoning and endowing him for the work of preaching Christ's gospel. Is it the ordination by the hands of the presbytery, or the consent and call of the people, that constitutes the rightful induction into the ministry? Each is necessary, but both together are not sufficient of themselves to constitute a competent pastor. He must be called of the Holy Ghost, and if he be the good minister of Jesus Christ, the Spirit has qualified for the work, and incited his entrance upon it: and the presbytery and the people would act without warrant, except as they but acted to give public authentication and recognition of what the Spirit alone had originated and authorized.

IV. But, besides all which this title implies, as to the piety and virtues of the Christian preacher, and his knowledge of the Son, and his knowledge of the Holy Ghost — each an acquaintance of the heart not less than of the intellect, with the Redeemer and the Comforter — our text requires, by implication, that the Christian minister know his work. As a minister, he is a servant. Whom does he serve, and how?

Like the apostles, then, he serves God. In one sense, all inferior existences, animate and inanimate, rational and irrational, do this, and the rebellious as well as the loyal portion of His creatures. Consciously, or unconsciously; reluctantly, or of free and glad choice, all accomplish His sovereign will, and subserve His indefeasible purposes. The lightning and the tempest, the volcano and the earthquake, famine, plague and war, all are but his ministers. But it is the Christian's delight to recognize and to welcome the sovereignty none can escape; to feel that he is in a world where God rules; and in

the place which Providence has assigned him, and along the path which Scripture has hewn out for his feet, it is his glad task to pursue his way and toil, doing not by constraint but of choice the will of his Father in heaven. The Christian pastor, then, serves thus his God in his station. He serves the Father who has called, and the Son who has redeemed, and the Spirit who has renewed him; and this he does by the consecration of heart and life, substance and influence, to the glory of this the One God.

Serving God, he serves the church of God, amid all its human imperfections, divisions and scandals; not as the mere creature of their choice, the drudge of their caprices, and the victim of their spiritual tyranny, fawning for their favor, and twining in the very dust before them when threatened with their high and puissant displeasure; but in love to Christ and to the church loved of his Lord, he meets as he can the spiritual necessities of that church, and ministers to its continual profiting, and firm and free, though

meek and long-suffering, bearing much, loving much, and doing much. Placed in a station of authority, and endowed as a teacher, he is yet, in the congregation of disciples, to shew himself, by his gentleness and diligence, the servant of all those over whom he is set as ruler in the Lord. Thus blending superiority in influence with lowliness in feeling, he serves the Church, as a faithful and experienced steward would serve a sick child, the heir of wealth, but yet in its nonage, surrounded with infirmities, and visited with feebleness and ignorance: just as Eliezer of Damascus, in love to Abraham, served the youthful Isaac, bringing to the aid of the inexperienced heir his own larger knowledge and better judgment. Amid his rightful power, he is never to forget that he was formed for the Church, and not the Church formed for him. The majority of the Church have, in questions of discipline, greater power than himself, as also in calling and commissioning the ministry; and so

far they resemble the heir with larger rights than the steward. He is their teacher, bearing rule, and set over them in the Lord, in his larger measure of spiritual endowments and in the duties of his office; and so far, he resembles the steward, with more present authority than the heir, guiding the immaturity, and governing the inexperience of the heir whilst yet in his minority. He meets, even in the saints of the Most High, much to exercise his patience and meekness; but he remembers that no intellectual attainments and no spiritual power entitle him to scorn or wound the meanest of the flock.

I remembers those higher servants of his Lord, "the angels that excel in strength;" but who are yet busied in the lowliest missions of mercy and condescending ministration to the infirmities and wants of God's earthly children. With powers that would fit them to lecture our Newtons and Bacons as mere novices in science; and competent as they are to teach the Homers and Miltons of our earth lessons of a loftier sublim-

ity and a sweeter melody, he sees them not thinking it scorn to task their angelic intellects, and to soil their empyrean plumage, in arranging a beggar's funeral flight to Heaven; and hands that had strung the harps of Paradise find it no defilement to bear Lazarus from his dunghill to the bosom of Abraham. He goes higher and sees the Son of the Father, of whom that Father said: "Let all the angels of God worship him;" washing the feet of the disciples that are about as He well knew to sleep at his side in Gethsemane, as he weltered through his bloody baptism of anguish, and to forsake him when standing in the hall of Pilate. And, at that sight, the Christian pastor learns that it is not his right to slight the least and meanest, the most forgetful or the most perverse in the kingdom of Heaven. But whilst honoring all, he is the bondman and flatterer of none. He is not required, he is not permitted, to have men's persons in admiration because of advantage, or, in deference to the wealthy and refined, to surrender the

control of Christ's flock to his more affluent parishioners, and thus to allow the pastor and the Church to slide together into the prison formed by the meshes of some rich man's purse.

Yet the good servant of Christ serves the world as well as the Church. It is the field Christ bequeathed to the missionary charge of his people. It is the quarry whence grace hews the lively stones of God's spiritual temple. He serves, then, the world, not as stooping to its will, not as one passively conformed to its evil fashions, not like Canaan the son of Ham, as a servant of servants, condemned to be the slave of those who are themselves the slaves of Satan; but he serves it more nobly, with a firm kindness and a guileless wisdom, by bearing meekly its scorn, and seeking skillfully its good, as the servant of an insane master would guard his master's true interests, seek his recovery, thwart his wild excesses, little heed his injurious ravings, and minister tenderly to his deplorable necessities. And not

only the idolaters of Mammon and Belial in Christian lands must he serve, but the worshipers of graven images in distant and heathen regions. These he serves as the most numerous of those needing the gospel, and the most needy also. His fidelity requires this. His Master was promised the heathen for his inheritance, and the uttermost parts of the earth for his possession. Every time he prays, in the Master's name and right, "Thy kingdom come," he vows, by implication, afresh his sympathy to the heathen whom that kingdom must gather. It may be his duty to bear in person to them the words of life; but if this be not his lot, he will never allow the songs of his own quiet sanctuary to drown either in his own ears or in those of his people, the loud and incessant wail of the dying heathen. By his prayers and alms, he will go forth to them in the spirit in which a faithful messenger, had he been sent by the father to the prodigal son, would have ministered to that self-made outcast, had he found him so far brutified, by the

strangers with whom he had consorted, and the husks on which he had fared, as to have forgotten his own lineage and home, and even his father's name. And such besotted prodigals are thy heathen brethren, my hearer, but they are thy brethren yet, and dear to the common Father.

He will serve even those of the world whom his ministry fails to convert. He will do it by the indirect blessings which the gospel that he preaches confers, even where its higher and direct blessings are rejected. As a king on the day of his coronation, showers gifts on the head of the crowd whom he yet never lifts to a share in his royalty; and as our own Sovereign and Redeemer, on the day of his kingly ascension, when He went up leading our captivity captive, "received gifts for men, even the rebellious;" so too every Christian, and still more, every Christian minister, in his own coronation as king and priest unto God, showers down by the influence of his prayers, and example and efforts, gifts on the rebellious crowd who

refuse for themselves the same crown of life. And seeking, before all and above all else, the conversion of the soul, the radical change of the heart, the making of the tree good that the fruit may be good; the Christian, and the Christian teacher, will, next after this great boon, advance Education, Freedom, Peace, and domestic comfort, and national prosperity: but still, all these by the gospel, and all these after the gospel. And confiding in the wisdom of God's order, the faithful minister will put first what God puts first; and place the gospel of Christ, and the Church of Christ, before all and above all other remedial influences, for the advancement of man the individual, and for the advancement of man in the mass.

And the Christian minister serves himself also. And this, not by degrading the ministry of Christ's appointment to the low level of a worldly profession, and converting his God-given trust into a mere commodity of trade; not, by seeking to render the pulpit and its influence the means of personal advancement

in society—but, in aiming to profit his own heart by the truths he proclaims, and to transcribe in his life the scriptures he meditates, and to employ the leisure and influence he enjoys, in promoting his own growth in grace, and his increasing conformity to Christ Jesus. The minister, indeed, cannot forget and his people should not forget, that he has bodily necessities that need and deserve a competent provision. He that serves the altar is entitled to live of the altar. But as, of old, they were branded who coveted the priest's office but for the piece of bread which it brought, so now, that man sins who makes of the ministry a mere profession, and instead of the call of God's Spirit, the only ground of a rightful ministerial commission, contents himself with the call that comes out of the heart of the loaves and the fishes that make up the ministerial stipend. If, even in the primitive churches, and in an age of martyrdom, when the Christian pulpit was but a target for the darts of the persecutor, and the desk of the humble pastor

confronted the scaffold and the rack, apostles yet needed to warn the ministry against taking the oversight of the flock for filthy lucre, it is certainly still more requisite, in our days of reputable and well-fed profession, that we task our own hearts, and sift narrowly our own motives, lest we be of the number who degrade our high trust into a mere trade. David envied the swallow that lodged her young in the sides of God's altar. But had the bird been employed by the other creatures of God to erect a shrine and altar, and contrived the structure merely as a receptacle for her nestlings, she would have shown herself a selfish and faithless architect. It is a spectacle indeed, of refreshment and edification, to see a Christian pastor training an orderly household as the pattern of the church to whom he ministers, and shedding first over the inner and narrower sphere of his home, the radiance that streams out thence over the wider circle of his congregation. But there are some good men, who might be suspected of having given to the pious wish of the Psalm-

ist too literal and material a construction, and who seem to see in the altar but a niche for a nest, and whose highest conception of the church is but as an accommodation for the social advancement of themselves and their families. The parish in their hands becomes but too literally, what in some countries it is termed, a living. We need to avoid all appearance of this evil. Moses was seen to be a man of God by this amongst other traits, that his dispensation made no provision for his own special advantage or that of his household. His children sunk back into the ordinary herd of Levites, rich chiefly in the honors that men awarded, and that God reserved, for a father's pious disinterestedness. It is enough, for hungry politicians to carve the service of the state into profitable "jobs." There is a grievous incongruity, and no little temerity, in an attempt on the part of the man, called and pledged to the service of a self-sacrificing Saviour, to job the service of the church of the living God.

But, in another and higher sense, a man

may and should serve himself, in the Christian ministry. He who lives near to God, and bathes his soul in heaven by devout meditation, and comes into the pulpit glowing from recent and intimate communion with his Father on high, may awaken opposition and scorn; but the world dreads his power, and reveres him while it may revile him. His hand has felt, in the closet, the touch of God's right hand, where is "the hiding of His power;" and it wields, with superhuman energy, the sword of the Spirit, which is the word of God. Thus it is, that the man, true to Christ, becomes wise for his own interests; or as Paul, in this same epistle, has expressed it, "In doing this thou shalt both *save thyself*, and them that hear thee;" and the thrifty keeper of ten talents is made the ruler, at his lord's return, over ten cities.

This it is, to be a good minister of Jesus Christ: to be a good man; knowing, intellectually, and in the heart, his Master Christ; knowing, and taught of, the Holy Ghost; and knowing his work, and in it serving

God and man, the church and the world, and his own soul. This is the service in which apostles gloried, and which angels might envy; and in the faithful discharge of which is bound up as well the salvation of earth as the triumph of Heaven.

Bear with us, as we dwell yet longer on some of those general lessons that flow so obviously from the truths we have together considered.

1. The minister needs, alike adequately to conceive and fully to discharge his vast work, not only piety, but eminence in piety. It was the testimony of Shepherd, the devout and most successful pastor, at its first settlement, of Cambridge, in the rising colony of Massachusetts Bay, that he had never preached a sermon to others, that had not cost him prayers in its preparation, and that he had not first preached to his own soul. Well does such a spirit become those who are, whilst ministering the great remedy of souls to others, themselves surrounded with infirmities; and who, unless watchful, prayerful

and devoted, imbibe and diffuse instead of relieving the plague they were intended to stay. But is it most unbefitting to see a consumptive and ghastly steward dispensing the delicacies of a royal banquet which he seems himself unable to partake or relish? Is it a sight to move disgust when the viands of a festive gathering are placed on the board by leprous hands, that distil their pollution on all which they touch? Is it melancholy to see the ragged artizans of Europe, toiling in utter destitution, to weave fabrics of regal splendor which they, the makers, never may hope to wear, and which form an appalling contrast with their own looped and tattered wretchedness? It is yet more unsuitable, that truth should dwell in the mind of the religious teacher only to be transmitted to others, and not to be transmuted into the nutriment and substance of his own soul: "*Nourished up*," says the apostle, "in the words of faith and good doctrine, whereunto thou hast attained." The doctrine should have fed its dispenser, that it may profit its recipients.

2. It is a day of change in which we live; and man, in every age, has shown an avidity for the new, the startling, and the strange. But let us remember, that as the stars, shining over us, are the same that let down their light on Adam, so the great, star-like truths, in the firmament of Revelation, must remain the same; and Jesus Christ, the great Truth of all revelation, the one Decree of Heaven, and the one Hope of Earth, must remain in our theology, as in that of our fathers, unchanged and unchangeable, the same yesterday, to-day and forever. Far, in this matter of the soul's salvation, be from us and from our churches, the spirit of restlessness and self-sufficient innovation, that seeks something vaster than Heaven, newer than Truth, and better than God.

3. Pastor and people, in the most favored and protracted union, yet need much to cherish most carefully a spirit of *fraternal* union and a sense of their character as brethren. It is as such that our text describes the relation of the teacher and his flock. Placed under his

authority they may be, but he is to "put them in remembrance," as "brethren." A fraternal and gentle spirit may give to the man of slender attainments, and even of little prudence and forecast, an influence over the church both intellectually and practically, that a more powerful intellect with less kindness will never acquire. Storming the citadel of the heart, he sways thence the whole garrison of the mind. A truly gentle and spiritual minister of Christ, of loving temper, will wrestle through difficulties, and that without the sacrifice of either his conscience or his authority, where a more able, but less devout and meek man, would fail to discover any practicable outlet. "A path, that the vulture's eye hath not seen," with its keen, proud glance, may be discerned by the eye of the dove. And the remembrance of the fraternal character of the church, and the fraternal relations of its Head, the great Elder Brother, will render tolerable much of discomfort and anxiety, which the most beloved and prosperous pastor cannot escape.

The church may do much, all unconsciously, to weary and wound him. He may see, as did an apostle, the growth of parties in a church that should have but one name, as it has but one interest. He may see meanness hiding itself under holy forms; and artifice winding its slimy coils around the noblest enterprises; the spirit of the sons of Zebedee re-appearing in good men; or Judas sitting again in presumptuous obduracy at the board of his betrayed Lord. Tempted to high thoughts of himself and bitter thoughts of others, he may be inclined, under such trials, to quit all; like Elijah wonder that he alone is left to be jealous for his God; and like Jonah fret that a guilty people have been spared, whilst, perchance, the poor gourd which sheltered him, the more faithful servant, has been smitten. In such hours of growing weariness, and waning love, let the vexed pastor remember the Brother and Redeemer in his demeanor at the Last Supper. The strength that others would have husbanded, for it was soon all to be needed in the gar-

den of Gethsemane, and the halls of the High Priest and the Governor, how lavishly was it spent by that Saviour, in washing, as a menial, the feet of the frail and timorous disciples, who, as he too well knew, were so soon to sleep beside their Master in his agony, and to flee from that Master at his apprehension. Let the suffering pastor thus haunt the Cross, and lay his aching head on the bosom that heaved, under the weight of his sins, with the dread and incommunicable anguish of Calvary. Then, having visited his Master upon the cross, let him follow that Master to the throne; and thence let him look back and look down upon this sin-plagued world, and this distracted church, from the day after the Last Judgment, and from the calm, bright heights of the New Jerusalem. After such visits to his Redeemer on the cross, and his Redeemer on the throne, he will come back to his work, a meeker and a wiser man, more contented, and more patient, subdued and cheerful, expecting troubles from a race, that, in its best specimens, troubled

Christ, and grateful for the mere boon of existence, and for the remotest prospects of usefulness, in a world that, with all its sorrows, is yet a world of probation, of hope, and of conversion. Intimacy with Christ becomes thus the secret of maintaining the band of brotherhood. And the words, that from Moses fell powerless on the ears of contending Hebrews, come clad with the irresistible energy of a love that melts and assimilates, when heard from the lips of Jesus: "ye are brethren."

4. In reviewing the requisite traits of the faithful and accepted servant of Christ and his church, the sense of our deficiencies and dangers, fathers and brethren, may well grow upon us. From how many sides is the Christian pastor exposed, and how largely and continually does he need a new access of Divine grace. A man may be unfaithful to God's service, by his doctrine or by his practice, or by both. He may deify reason with the Sadducee, or compile and adore traditions with the Pharisee. He may, like

Nadab and Abihu, corrupt the worship; or, like Hophni and Phinehas, corrupt the worshippers. With the high priest Urijah, he may propitiate the favor of the powers that be, by reforming the altars of Jerusalem after the heathen fashions of Damascus; or, with another high priest Caiaphas, he may proceed to make Christ himself a sacrifice to the fancied interests of Christ's church, and to the speculations of a godless policy. How needful it is, environed with such perils, and encompassed with so many infirmities, that the Christian minister should remember his mission and its end, the source of his strength, and the day of his reckoning. Others, in worldly science and art, labor at best but upon the "fashion of this world that passeth away;" his business is with the realities of another world imperishable and eternal. Into all his seclusion he needs to be followed by the cry of a perishing world, and the echo of his Master's last summons, that brings him and that world to judgment. As against his study door, he should hear the surges of

eternity, hour by hour, breaking in their awful and incessant roar. For his hourly doings affect three worlds: Heaven that watches his execution of its message, and whose angels rejoice at his success; Earth, blasted by his neglect, or blessed by his fidelity, as he moves between the living and the dead; and Hell, defrauded by his prayers of its prey, or by his apathy glutted to the full with victims. With Ezekiel's watchman, to our skirts clings the blood of those dying unwarned: and with Aaron and his sons, we may, in some subordinate sense, be said to "bear the iniquity of the sanctuary, and the iniquity of the priesthood."* We say, in a subordinate sense, for in the highest sense, none can bear, uncrushed, that responbility, but the Great High Priest of our profession, our Saviour before the throne.

There is, amid such reflections, an affecting significance found in the remark of the old Puritans, that, whilst Paul's greeting in his other epistles was but the invocation of grace

* Numbers xviii. 1.

and peace upon the disciples, in his pastoral epistles on the other hand, his letters to the ministers of his time, the salutation is; grace, MERCY and peace. The greatness of their work, and their many deficiencies, needed to be enfolded in mercy, and in the multitude of God's tender mercies;—their imbecilities to be shored up, and their insufficiencies supplied by the all-sufficiency of the All-merciful One. The best need, and the weakest may have, these mercies of God. And, if permitted to win souls to Christ, and to see them his Master's trophies in the endless "*peace*" of Heaven, the true servant will ascribe to infinite "*grace*" all his success, and adore the boundless "*mercy*," that pardoned his grievous omissions, and healed his continual infirmities.

Upon our churches and ourselves, and especially upon the union of pastor and people about solemnly to be recognised, may there descend and abide, from the Father of Lights, the fullness of that apostolical benediction: GRACE, MERCY AND PEACE.

CHARGE

BY THE REV. DANIEL SHARP, D. D.,

OF BOSTON.

Had I been called upon to address a young minister this evening, I should have felt no difficulty in the selection of a topic, and no hesitancy in giving a charge. My own experience and extended observation, would have supplied me with hints not unworthy of his regard; and my more advanced age would have justified me in assuming the character of a counsellor.

But you, my dear brother, have been in the ministry many years. Your doctrine and manner of life are well known. Your intellectual and ministerial habits are fixed; and your moral and religious character is well established. And although you are not old, yet, you have attained to that age which

forbids me to presume that I can say to you any thing new that would be true, or any thing true that would be new. Truth, however, does not derive its chief efficacy from its novelty, but from its own intrinsic excellence, and from its appropriate exhibition and application. Circumstances often give to old truths great efficacy and value. Hence, when events occur, which are favorable for fixing important truths in the memory and the heart, it is wise to improve them.

The settlement of a pastor is one of these events. If he has been connected with a people before—the recollection of his early vows and of endeared ties which were providentially broken; and his entrance on a new scene of labors, with many hopes and some misgivings—serve to open his ears to kind and respectful suggestions, whether they be new or old; and his heart is in that impressible state, that there needs no great power of thought or charm of speech, to ensure a lasting and vivid remembrance of what is said.

These considerations reconcile me to offer

a few suggestions to one, from whose lips I should with deference receive the words of truth and soberness. I would not give to what I may say, the name of a charge—I would rather say, as did the apostle Peter on one occasion: "The elders who are among you I exhort who am also an elder." Without assuming, then, the least authority, allow me to offer to you, as an elder, a few remarks suggested by the consideration of your age—the circumstances of the times, and your settlement among this people.

First; avail yourself of the long and varied experience of past years.

Unless you have been much wiser and better than your brethren, you have in a long series of years, fallen into some errors both of judgment and practice. I do not mean errors seriously affecting either your character or your faith, but such errors as may in some slight degree have impeded your own comfort and your usefulness. You may remember something in the matter or style of your discourses, or in the selection of your subjects, that might be changed for the better.

In the distribution of your time as it respects your general studies—your preparation for the pulpit—your pastoral visits—and the public objects of the day, you may perceive room for improvement. So, in regard to your intercourse with your people; the frequency or infrequency of your visits—the length or shortness of your stay—and the manner of presiding over the meetings of the church, you may be sensible there are some things which you can amend.

We all learn some of our best lessons in the school of experience. Not simply by experience, but by wisely reflecting upon our experience and drawing conclusions and resolutions from thence. Look back, then, my brother, on the many ministerial years you have already passed. Consider what course of conduct—what course of studies—and what course of preaching as to matter and spirit, have rendered you most successful. Consider also, what counteracting causes to your usefulness may have existed—and what, either in yourself or others, may have neutralized your efforts.

Thus reviewing the past, although you may not come to this people with all the sprightliness of youth, you will offer them what will be better—the ripe fruits of mature experience. What you have lost in activity will be more than compensated by weight. Your movements may not be so rapid or so noisy, but they will be more steady—instructive and safe—refreshing the souls of your people like the gentle and fructifying dews of Heaven.

Secondly; let your age embolden you to speak with certainty on the great truths of Christianity.

You have not now to learn, my brother, which be the "first principles of the oracles of God." Some young ministers, when questioned concerning important doctrines of scripture, have confessed, that they were as yet but inquirers after truth; and that on the points in question, they were not decided. Now, although modesty is very becoming to a young minister, yet it does seem to me, that before a man takes upon him the office of

teaching others, he should know what he intends to teach. There are, indeed, heights and depths in what may be called the philosophy or metaphysics of religion, which are beyond the reach not only of young but of aged ministers. There are intricacies which they cannot unravel, and difficulties which they cannot reconcile. But if a person be avowedly ignorant of those truths which are necessary to arouse sinners to a sense of their guilt, or to impart a scriptural peace to their consciences, or to inspire them with desires and efforts to attain a pious and righteous life, then, whatever may be his scholarship, he is disqualified for the ministerial office and should seek at once some other profession.

You, my respected brother, cannot plead youth, as an apology for ignorance, or uncertainty or doubt, in regard to the saving truths of the gospel. What is revealed, concerning the character of God—the condition of man as a sinner, and his duties and obligations as an intelligent and moral being—the office of Christ as Mediator—and of the Spirit as sanc-

tifier through the truth—the ordinances of Christ and the doctrines of a future state of rewards and punishments—is so plain, that if you cannot speak of these truths now with confidence, you never will. I would not urge confident assertions without proof. But surely you can reason from the scriptures, and prove that the doctrines you teach are, beyond all question, the doctrines of the Bible.

This manifest conviction of the truth of what you preach, is of great importance to your hearers. If you speak as though you doubted the inspiration of the scriptures, your hearers will doubt their inspiration. If you show, that you know not what to believe; they will not know what to believe. And thus, instead of converting your hearers to the faith of the Gospel, you will make them, if they were not previously, sceptics and infidels. A large portion of the scepticism which prevails, arises from the timid and doubtful manner in which some ministers have spoken of the divine inspiration and authenticity of the scriptures. I know you will be respectful and conciliatory in manner,

but I trust, also, that, like the apostles, you will "speak the word of God with all boldness."

Thirdly; avail yourself, my brother, of the deference paid to years, by using it for promoting the peace, the stability and true prosperity of the church.

A young minister is loved, and an old one is respected. The former is admired; the latter is confided in. This seems to be the order of Providence. Instead of finding fault with this arrangement, let us calmly acquiesce in it, and turn it to the best account for promoting the religious interests of the church. We cannot always be young. And when youth terminates, some of its advantages and joys pass away. But this need not cause regret to "a good minister of Jesus Christ." He has other pleasures and other advantages which when young he had not. Neither his usefulness nor his happiness terminate with his youth. They are merely modified. They come from different sources. They take a new direction. The services of a minister in years are less brilliant but more ra-

tional. They are more grave and quiet, but they are not on that account, either less useful or effective. They are directed to the foundation. They contribute to the solidity and durability of the edifice; while those who are younger, and more active and daring—carry up the structure, and add to the ornament and beauty of the whole.

As you cannot be young again, employ the influence of your age in kindly but firmly resisting all doubtful innovations. "Stand in the ways, be found in the old paths," and persuade your people to walk therein—"so shall you find rest to your soul." The firmness and moderation of age, guided by large experience and long continued observation, are peculiarly necessary at the present day. There is a feverish restlessness and love of change which not only agitates the community at large, bnt the church. Novelty is hailed by many as certain improvement. Those who cannot see this are pitied. Perhaps they are allowed to be good men, but then they are considered as behind the age; and the sooner they die

and are buried and forgotten, the better it is supposed it will be for the world. When these rocks are out of the way, splendid improvements will take place. Spiritual railroads will be made, and the church will move on with unheard of velocity to its destined glory. Beautiful vision! But, like some other visions of worldly prosperity, which tempted the people from their honest avocations—this, may disappoint their hopes. It is best, my brother, to go just so fast as, and no faster than, divine truth, the openings of Providence, and the laws which immutably govern the human mind, will carry us.

One having heard of the seemingly good effect of some new and startling measure, and desirous of seeing sinners around him converted, will urge you to try the same experiment. Now, if the experiment be a mere appeal to the passions—if it have not a sober and simple exhibition of the truths of the Gospel for its basis; if it be a trap to commit persons to a religious profession, who have not first committed their souls to God—let the observation if not the experience

of past years come to your aid. Let the loss which others have suffered, in thus collecting hay, wood and stubble, put you on your guard, and supply you with kind but cogent reasons for correcting the mistaken views and hopes of your brethren. Encourage every appearance of good in your people, and every scriptural attempt to convert sinners: but you have been in public life a great many years to little purpose, if you have not learned to distinguish between the mere fever of the passions and a warm and healthy temperature of the soul, produced by a perception and love of the truth, as set home to the heart by the Holy Spirit.

Another brother, engaged in promoting temperance, may have his feelings so enlisted in that blessed enterprize as to overlook almost every thing else—catching the opinion, perhaps, from those who never joined a Christian church, that it is sinful to use wine, even at the Lord's Supper; and hearing that some learned and reverend man inks it may be dispensed with, and that

tamarind-water or some other simple mixture may be substituted; he may come to you with his qualms of conscience, requesting you to dispense with wine in the Lord's Supper. With mildness, but with the firmness and dignity of age, teach him the way of the Lord more perfectly. Shew him that these are the fancies of the enthusiast and the dreams of the study—and that if carried into effect, the ordinance of the Lord's Supper would be nullified.

It is to be regretted that organizations, composed partly of Christians and partly of infidels, have sought to extend their plans, by compelling churches to be parties to them. The pastor, as the spiritual overseer of the church, should resist these encroachments. He should warn his people against these alliances. A young pastor cannot always do this. He is sometimes obliged to yield or to quit. But should an elder, like yourself, have the trial, he should call his age, and experience and weight of character to his aid. A pastor, if he has passed the meridian of life, can have no excuse for shunning responsibility. Be

kind to the youngest of your members. But be judicious as you are kind. You are a shepherd. Love to be among your sheep. Let them occasionally go first if they please. But when in your judgment you see them going wrong, and believe that their best interests will be endangered; at the risk of giving them pain, and even of witnessing their momentary dissatisfaction, you must call them back: nay, you must go before them, and maintain the pastoral right of giving a direction and guidance to their movements—as one appointed of God to be overseer of his flock. He who dare not take this responsibility is not qualified to be a pastor. While, therefore, you will take into due consideration the suggestions of your private brethren, as to any measures of mere expediency, it will be your duty to follow the deliberate convictions of your own judgment as to what may be injurious or beneficial to the religious prosperity of your people.

Finally; my brother, next to the Bible, study the records of your past life. You may

not have written a journal, perhaps, of the various scenes through which you have passed, but memory can call up to recollection, facts which cannot fail of being instructive. The light of the past will guide you along the future. You may remember seasons of pastoral prosperity and adversity; times when the right hand of the Lord was displayed—and times when it was withdrawn. You may be able to recollect scenes of elevated and affectionate intercourse with kindred minds, and scenes of alienation among brethren. Now, it will be wise to reflect on causes and circumstances connected with these different aspects of the church, and in your own experience. In improving these recollections for the good of your people, you will become a safe guide, and will establish them in the ways of righteousness and peace.

With the memory of other days before you, you may exhort, rebuke, instruct and encourage as one having authority; because you will utter, not the speculations of the closet, but the wisdom of years; and, common as is the

adage, it is as true in regard to the Christian ministry as it is of other professions—that, next to the Bible, there is no teacher like experience.

The man of experience can teach, not only what he has read, but what he has personally known and felt of the word of life. He can expatiate also on the excellence of religion, as he has seen it happily illustrated in sickness and in health, in perplexity and in joy, in temptation and in the manifestation of God's favor.

Draw from these recollections of the past, my brother, and you cannot fail to be a consoling, instructive and edifying preacher. And when you shall be summoned to render up your final account, may it be found that you have won many to righteousness, who shall shine with you as stars in the kingdom of God, for ever and ever. Amen.

ADDRESS

MADE IN CONNECTION WITH THE PRESENTATION OF THE

RIGHT HAND OF FELLOWSHIP.

BY THE REV. EBENEZER NELSON

OF MIDDLEBOROUGH, MASS.

My dear Brother, I am allowed the privilege of expressing to you, on this occasion, the fellowship of the ministers and churches in this vicinity, and of welcoming you to the pastoral office here.

Your induction into the office of the ministry took place many years ago in one of the villages on the banks of the Hudson. Those ordination vows, I have no doubt, are fresh in your mind this evening. I remember well, when, twenty years ago, the coming August, at Salem, you were welcomed to the pastoral office as Associate pastor with the lamented Dr. Bolles, of the First Church; and side by side with the departed Leonard, of blessed memory, of the Second Church, with whom

you labored for a brief season, and with whom your soul was knit as the soul of David to that of Jonathan. And I remember, too, the unbroken affection of that excellent church towards you up to the time of the termination of your labors, and the confidence and affection of our beloved brethren in the ministry in all that region, which you so earnestly and successfully promoted.

From that time to the present, though for a few years you presided over one of our flourishing colleges, and for the last two or three years have been an advocate of the Bible cause, yet at no time have you ceased to stand for the defence of the Gospel.

We have known your course; we have known the thoroughness of your views of the fundamental doctrines of Christianity, and of church order and discipline; we have known something of your spirit. With all this rich and varied experience, you come to the pastoral office here.

And when the brethren of this council express their fellowship with you in this

transaction, think not, my brother, that it is a mere matter of form, a merely secular arrangement, or any thing like it. There is nothing on which the sun has ever shone, like this clustering of redeemed souls about the altar of God.

The ministers and brethren of these churches are emancipated men——men renewed by the grace of God, delivered from the power of sin by the death of his Son, Jesus Christ. They have come up from the depths of a sinful life to fellowship with God. They know by an experimental faith the sweets of redeeming love, and they anticipate, after a few struggles against sin, a few conflicts with the foe, and a few more toils for their Redeemer and his cause, a meeting with the redeemed from the four quarters of the world, where they may receive the fruit of their toils, and the rewards of grace prepared for them from before the foundation of the world.

And they look upon you, my brother, as allied to them by the same experience, entering thoroughly into the same views, a

subject of the same grace, partaker of the same hope, and heir of the same inheritance. Oh, there is a blessedness in such a fellowship as this, which a sinful world knows not of, and which is written in the soul by the Spirit of the living God. And so precious is its possession, that I do not expect many Sabbaths will pass away before this congregation will be seen hanging upon your lips, while you attempt to describe to them the blessedness of Christian fellowship and brotherly love. As a token of its existence in our hearts with respect to you, my brother, as a Christian, and a minister of Christ, and as pastor of this flock of God, be pleased to accept this right hand. By this, we bid you a cordial welcome to this interesting field of labor, to the joys and sorrows, the toils and rewards of a faithful servant of Jesus Christ. And although we have no titles of honor or of distinction to confer, yet we cheerfully accord to you all the power you may acquire over the people here, and over us, by superior intelligence, piety, integrity, fidelity, zeal, sound discretion and brotherly love.

Nor can I believe for a moment, that you indulge the slightest impression that we welcome you to this place as a place of ease or emolument.

You have not come here, my brother, just to nourish and keep alive a few sheep and lambs of the flock of Christ, just to retain some of the acquisitions made to the cause of our Redeemer, by your worthy predecessors! No, this would not agree with the spirit of the church of the present age; it would be a reflection on the wisdom of the great commission of Christ under which you act; the thought of it would be revolting to the spirit of enterprize which fires your own bosom. No, my brother, you have come to this church at a time when your movements and hers are to be aggressive. You are to make inroads upon the empire of Satan, the kingdom of darkness. And "who can tell,"—if I may be allowed to use the phraseology of the excellent Mordecai—"who can tell if thou art come to the pastorate here for such a time as this?" How can a war with the moral elements be avoided? The Gospel of

Christ is to fling its rays of heavenly light abroad over the city and the moral darkness around it, through your instrumentality. You are to let its light shine in upon the habitations of men, not only of the wise and the good, but also of the wicked and the wayward. It is to write Holiness unto the Lord, first on the hearts and then upon the enterprizes, the industry and wealth, of this industrious and enterprizing community.

Every form of error, by which the people are misled in their pathway to eternity, is to be held up, not in the light of the theology of the schools, but in the light of Bible truth; not in a spirit of self-complacency and denunciation, but with the true spirit of candor and brotherly kindness, until every deceiver shall be silenced, every bewildered mind illumined, every proud heart humbled, and every wounded spirit healed. Such work as this, even though it be done with the meekness and gentleness of Christ, will arouse opposition. You may be accused of fanaticism and bigotry, of vanity and officiousness; your motives may be impugned and your

kindest efforts sometimes repulsed: but mind not this, my brother. Go on to do the work of your divine Master; marshal the church of Christ for effective warfare against sin; give to your Sabbath school a finished organization, and also to your Tract society; elevate the public sentiment and feeling in regard to missions——all missions, domestic, home and foreign; give a wide space to the American and Foreign Bible Society, and to the Northern Baptist Education Society, and to other kindred objects their appropriate place. Lay your plans, and if you want any human aid in carrying them out, look on these brethren, these pastors of the churches of Christ in this region; call for our assistance, and here, my brother, is the pledge that we will stand by you, and render you such assistance as, in our feeble capacity, God shall enable us to give.

And when those days arrive in which trials shall assail you, and the heart is oppressed with sadness, and discouragement broods over the spirit, though the throne of the heavenly grace will be your principal source of relief,

yet in this cluster of Christ's ambassadors you will find hearts that can feel. Open freely to us your trials, and we say again, here is the pledge that we will sympathize with you, and, as far as in us lies, minister to your relief.

But while we thus assure you of our cordial aid and sympathy in your labors and trials, we may be allowed to say, that we have a pressure of cares and labors upon ourselves; plans to execute for the conversion of men and for the building up of the churches of Christ among which we labor. Have you a heart and a hand to give us, my brother, by which you reciprocate these pledges?

Now may the Holy Spirit of God sanction this bond of holy, Christian and ministerial brotherhood so delightfully formed, and make it a rich blessing to this, and all these churches. May no unhallowed hand be allowed to dissever or touch it, until by the high appointment of Heaven, some of the lesser cords may be sundered for the purpose of consummating the bond, in that higher and holier society of the glorified above.

Note as to the Address to the Church.

The charge to the Church and Congregation was delivered by the Rev. JOHN O. CHOULES, of Jamaica Plain, Mass., a former Pastor of the New Bedford Church. His remarks were founded upon Matt: x. 41. "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." It contained much of felicitous and affectionate suggestion respecting the proper reception to be given by a Church to a Minister of Christ.

But Mr. Choules having presented, on the part of the Council of ministers and delegates, the resolution that the earlier services should be published, was unwilling to comply with the wishes, expressed by the Church and Society, that his own performance should also appear. The resolution as amended and adopted included all the services; and the brother to whose charge fell the oversight of the present publication, in its passage through the press, can only express his regret that the scruples of his brother should condemn the Church, and the readers of these pages, to receive what must in consequence remain an imperfect transcript of the exercises of the Installation.

To S. Dryden Phelps.
with the Kind remembrances
of his friend & brother.
Geo. H. Holbrook.
New Haven.
Sept 30. 45.

THE CHURCH OF CHRIST

THE HOME AND HOPE OF THE FREE

A

DISCOURSE,

AT THE

RECOGNITION OF THE SOUTH BAPTIST CHURCH,

In the City of Brooklyn,

ON THE EVENING OF THE SABBATH, 13TH JULY, 1845,

AT THE

HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH

BY WILLIAM R. WILLIAMS,

PASTOR OF THE AMITY STREET BAPTIST CHURCH, N. Y.

NEW-YORK:

LEWIS COLBY.

M DCCC XLV.

REV. WILLIAM R. WILLIAMS

Dear Sir:

The undersigned have been appointed by the South and First Baptist Churches of this city, a committee to solicit, for publication, a copy of your sermon, preached on the occasion of the public recognition of the former, on Sabbath evening, 13th inst., in the meeting house of the First Church, Nassau-street.

We are, Dear Sir,

With much esteem,

On behalf of South Ch. { Lewis Ballard, P. P. Wells, Samuel R. Kelly.

On behalf of First Ch. { Alexander Wiley, J. W. Raymond, John H. Clark.

Brooklyn, L. I., July 25th, 1845.

THE CHURCH OF CHRIST

THE HOME AND HOPE OF THE FREE.

"STAND FAST, THEREFORE, IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE."—Gal. v, 1.

THE Jewish church had been a state of preparation for higher privileges and larger illumination, that were, as yet, beyond them. Paul elsewhere, therefore, speaks of that dispensation as being a condition of pupilage, such as the heir undergoes during the season of minority, when, though the heir, he was treated but as a servant, and was kept in subjection. The new dispensation ended this, and the burdens and bonds of the old ceremonies were then abrogated, and the people of God were welcomed into the rights and freedom of

adult heirship. But Judaizing teachers wished to undo all this. Paul resented it, and protested against it. He charged the disciples in the Galatian church, to guard with all tenacity, firmness and jealousy, this glorious freedom which Christ had won for them, and conferred upon them. It was a gift steeped in the atoning blood of their *Divine Liberator*, a conquest won for them upon the high places of the field in Gethsemane and Golgotha. They were to be meek indeed; but their meekness was not to show itself in putting their necks passively under a burden, which, as Peter himself, the great apostle of the circumcision, had said, "Neither our fathers nor we were able to bear."* Nor should they, in deference to any teachers, or precedents, or traditions, allow themselves to "be entangled again with the yoke of bondage." The Church of Christ had, by her Sovereign and her Saviour, been made free, and it was but a proof of due fidelity to her Head, and of due gratitude to her Deliverer, that she should remain free. Calvary had bought them, not only exemption from the curse of the law, as a means of justification, but deliverance from the entire ritual of Judaism. We come not, my brethren, into

* Acts, xv. 10.

the church of the redeemed, as some Jewish Christians in the first century contended, as proselytes to the Jew, but as disciples to the Nazarene. Our ministers are not the heirs of Aaron, nor our ordinances the mere offshoots of Jewish ceremonies. The Saviour had, indeed, been the trunk and the root of David, in all, even the earliest ages, and in the Patriarchal as in the Levitical, and in the Levitical as in the Christian dispensation; and when the local, national, and transient church of Judaism broke itself off from that stem, like a branch broken off from its parent trunk — we of the new, the Gentile church, were grafted into its place; but we came to possess privileges it never knew, and to inherit and grasp promises which it had only beheld at a vast distance. The Jewish church had been grafted into Christ, under the restrictions of an infant heirship; the Christian church are grafted into the same Christ, with the liberties of an adult heirship. Thus the graft was made a new branch, with new twigs shooting from it, and other foliage and other fruit than those that had clothed the broken and fallen branch of the Jewish church.

We are assembled this evening to recognize and publish, by solemn services, that a band of Christian

disciples have constituted themselves into a church. The ministers and members of other and sister churches who assemble with them, come to give them no authority for such constitution. They have it already in themselves. The share of other churches is but to betoken our sympathy and Christian fellowship in their acts. Not in discontent or jealousy they go forth from this large and prosperous church, and the care of its beloved pastor. But their bounds are becoming here too strait for them. The interests of truth, and the wants of the region around them, seemed to call for the raising of another ensign, and the recruiting of yet another band in a new quarter of this growing city. The colony recognizes no subjection to the church it quits. The parent church claims no metropolitan authority over the band it dismisses, whilst yet, in the perfect confidence and sympathy of an unbroken brotherhood, the two bands, the old and the new, mingle together their rejoicings and their regrets in the event of their parting; grateful to God for the increase that has required it, and not without sadness in the sundering of the long intimacies they had enjoyed in the services of a common sanctuary.

In a land blest, as is ours, with a freedom of which

we are, perhaps, at times unwisely boastful — having seen, but little more than a week since, the anniversary of our national independence celebrated through our broad land by one storm of joy, and living as we do in an age of democratic tendencies, when the rising surges of popular power are swelling and dashing around the base of the oldest thrones of the old world, — it seems not unsuitable or unseasonable to think and speak together of Christian Liberty, and to remember, amid the tumults, and plans, and fears of our times, how much the Church of Christ has to do in realizing, diffusing and establishing true Freedom. Let us remind others, and recall to our own recollection, how little that much used and much abused, that idolized and blasphemed name, Liberty, is really understood or enjoyed out of the pale of the Church of the Living God. Aid us, then, with your prayers, as, together, we consider

I. The nature of true Freedom.

II. The Church of Christ as the Home of the Free, where alone Liberty in its highest sense is to be enjoyed.

III. The Church of Christ as the Hope of the Free, whence alone the ultimate and universal emancipation of the race is to proceed.

When our Saviour spoke of this matter to the

Jews, they resented it, and replied with more zeal than truth, that they had never been in bondage to any man.* It was scarce fitting language for the men whose national history began with the long and hard servitude to Egypt; whose fathers had hung their harps on the willows of Babylon during a tedious captivity of seventy years; who had been peeled and scattered by the tyranny of the princes of the royal family of Antiochus, and who were, at the very hour of uttering the boast, licking the dust beneath the kingly feet of Herod, the Idumean, and fretting and biting, like prisoned wolves, at the chain of the Roman, unable to break, and yet most loth to bear it. And it is so in our day; men may talk much of freedom that are as yet destitute of its best privileges, and ignorant of its first principles.— What, then, is true freedom?

I. Freedom is the absence of all restraint. A mere created and dependent being cannot enjoy absolute and unqualified freedom, because his finite and dependent nature necessarily imposes certain restraints which he cannot surmount or escape. Surrounded, again, as we are, by others — our fellow-creatures — who all have their rights and wishes

* John, viii. 33.

as well as ourselves, our *just* freedom consists in the absence of all such restraints as are not necessary to prevent our doing wrong to the happiness and rights of others of our fellow-men. The owner of one of these houses is free to make what use he will of his own habitation, that does not render it a nuisance and injury to his neighbours. But because he is free to use his property at will, he is not free to set it on fire, and thus involve an entire street in the conflagration. The passenger in one of the ships lying at our wharves, is free to occupy his cabin, and, for the time, it is his castle; but he is not free to scuttle it, and sink his fellow voyagers along with himself.

Again, we are beings constituted with reason and conscience, and our freedom cannot be called *rational* freedom, if employed in contravention of the dictates of right reason, or in known disregard of truth, which is to be the standard by which reason acts, or in opposition to the warnings of conscience, the monitor within us. We are not as much free to follow error as to follow truth. We are not free to defend wrong as well as right. It is putting a violence on ourselves, on the nature within us, to make this perverse use of our freedom. It is rather the ruin of

liberty. It is virtually enslaving the soul, to put a force upon right reason and an enlightened conscience, by resisting their dictates.

Nor is ours a *desirable* freedom, unless when used to advance the happiness both of ourselves and our neighbors. The madman left to hack away his limbs, or to destroy his own life by plunging from a precipice, or to scatter firebrands, arrows and death upon others, and say "Am I not in sport?"— and the child, left in uncurbed freedom to its own ignorance and waywardness, to glean in our streets and lanes a precocious wickedness, — neither of them enjoys a liberty that is desirable, because in both cases the freedom is used to ultimate misery instead of happiness. Of a just, rational, and desirable freedom, these are then the limits. To be truly a good, freedom must be guided by truth as its standard, and aim at real happiness as its end. We are not, of right, free either to follow falsehood or to speak it. We are not truly free to work out our own or another's misery and ruin.

Liberty, it appears, then, is really a relative thing. It must conform to truth and justice as its rule, and conduce to happiness as its end. Where is the standard of the truth that must guide it, and where the source and measure of the happiness at which it

must aim? We answer, both are found in God. His will, as that will is intimated in creation around us, as it is developed in the conscience within us, and as it is fully disclosed in the book of revelation before us — this, the law and purpose of our Maker, is the one perfect standard of truth, and therefore the limit of freedom. His favor is the only happiness any of his creatures can know. To seek, to learn, to serve, to see, and to adore Him, is the bliss toward which all nature struggles as its end, the source of its true and abiding felicity. And nought, therefore, is true freedom, that does not tend thitherward, because no other freedom conduces to true happiness.

One who had never known the sorrows of vassalage and captivity,—in youth free as a shepherd lad, and in age enjoying the independence of an absolute prince, yet made the liberty in which he rejoiced, to consist in subjection to God. "And I will walk at liberty," said David: "for I seek thy precepts."* Instead of fettering him, the laws of Jehovah constituted the freedom of his soul. Elsewhere, therefore, he said, "when thou shalt enlarge my heart, I will run the way of thy commandments."† The emancipation of the soul is shown by its making haste in the path of pious obedience.

* Ps. cxix. 45. † Ps. cxix. 32.

Wishing to be more than dependent and finite creatures, and aspiring to be as God, our race lost freedom, when they lost also truth and bliss in the fall of Eden. We wished to be free from the Creator, dependence on whom was needful to our existence and enjoyment, just as if a man should wish to make himself free from and independent of his limbs, by amputating them, and were to proclaim his independence of his eyes by plucking them from their sockets. Creation made man dependent on his limbs and eyes, and still more did it make man necessarily, inevitably and eternally dependent on his Creator. Aiming at more than he could of right claim, or could by any possibility attain, man lost what he already had. His conscience darkened, his passions inflamed, his reason weakened; he who had scorned to be the child and servant of God, became the bondsman of sin and death, the child of wrath, the prey of Satan, and the heir of Hell. Well is it for mankind that their powers do not equal their aspirations, and that their freedom of action is restrained. Sin has, indeed, made this a sad world, and a bad world. But how much worse, even than it is, had it been, were it not for God's restraints upon our race. The book of history, the record of man's

acts, is a dark volume. But the book of man's *purposes*, of his "imaginations, only evil, and that continually," — the pages that will be opened in the day of judgment, the dread volume of conscience, and of the hidden workings of the heart, is a far darker one. Had no God checked and curbed the race, the world would have been made a mere hell, and human kind would have been long since demonized. Those unhappy sufferers, plagued and possessed by devils in the times of our Saviour, would have been, not as now, exceptions to, but examples of the general rule, as to the character and condition, the tempers and the prospects of our race. Even as it is, the Destroyer and the Father of lies exercises a fearful influence over us. The Scripture represents us as his besotted dupes, led *captive* of him at his will, dancing to the music of our chains, and in maniacal delusion, working out merrily, and with a strong hand and a cheerful heart, our own eternal damnation. Such is human freedom, as the fall left it.

But what Eden lost Calvary recovered. When the strong man, armed, kept his goods in peace, blessed be the grace and mercy of our God, a stronger than he, the Lord from Heaven, came to disabuse us and to dispossess him, and to make us

free from the tyranny of that fearful trinity, self, earth and Satan. To know Christ is to be restored to true liberty and happiness, and hence he said, "The truth shall make you free." He compared his own work of human liberation to the emancipation of a slave by the son and heir. "If the son," he said, "make you free, then are ye free indeed." The son and not the steward has the right and the power thus to rescue and set at liberty. It was as if he had said to the Jews: Moses, in whom ye trust, was but as a servant in God's house, and could not emancipate from the law; but I rule that house as son, heir and master.

2. The worldling is not free. Can he, we appeal to your own hearts, in the courts and presence of the heart-searching God, — can he, who is tost to and fro by vain fears, and hopes as vain, the sport of passions he can neither tame nor satisfy — whose conscience is burdened with sin, whose recollections are haunted by busy remorse — who sees the vanity of the world at times, and yet knows nothing better to gratify the cravings of his heart as it yearns for happiness; who dreads death, and yet knows it to be inevitable; who looks to the judgment, and feels himself unprepared — can such a man be called free? No blood of atone-

ment sprinkled over his aching conscience — no smile of fatherly favor from the throne, breaking through the gloom of affliction, and beaming over his beclouded and uncertain path, does not all Nature and all Providence cry out to him, as of old the avenger to the criminal: "What hast thou to do with peace?" Look at the vaunting infidel, that boasts of having trampled under his feet the vain terrors of revelation and eternity, and who arrogates to himself the lofty title of the *free thinker* — the man whose thoughts soar to a more than vulgar freedom, and rove with unfettered wing — is he really the freeman he claims to be? Can he always quench conscience and stifle fear? Do his blasphemies annul the law, or annihilate the lawgiver and the judge? Can his delusions fill up the fiery pit, or cause the Heaven he derides and neglects to vanish, as the baseless fabric of a vision? No; he prides himself in a freedom he has not achieved — he has broken, he thinks, the thrall and servitude of conscience and Christ, and an eternal judgment. But it is all the delusion of a drunken infatuation — the dream of a sleeping captive, who takes strong drink when ready to perish, and in the visions of the night, his prison, fetters, and guards, are gone; and he wakes, and

behold they are all here again. A fiery gulf envelopes and awakes the sleeper, and ends the dream forever.

Look at the free-liver, the gay sensualist, the pert trifler, the wretched and misnamed daughter of pleasure, surely these are free? Not so. They forget God, but it is only for a time, and their misery and their ruin is, that God will not, cannot forget them. Wafted amid all their frivolities continually onward toward a world of retribution, unable to stifle all reflection, and to call up a good hope, they laugh, they shout, they scheme, they build, they plant, and God is not in all their thoughts: but His eye observes them, His hand envelops their most prolonged and reckless wanderings, and His bar gathers them, compels their submission, and issues their irrevocable and inevitable sentence.

3. Yet man is so constituted that freedom he must desire. Look at the blind quest and gropings of our race after freedom — liberty or political deliverance for the state, and liberty for the soul or mental emancipation. Political and mental liberation have been the subject of the most earnest aspirations, of fierce strugglings, and bloody sacrifices. As between man and man, much may have

been gained. Far be it from us to forget or dispute these temporal blessings, in the train of social and spiritual emancipation. But if between man and his God, there are instituted no better and happier relations, what is the ultimate gain to those who must soon quit the world and its governments and schools, to enter another and eternal state, where these governments and schools are not to be transferred? If, amid our political schemings or our social reforms, we seek not and gain not the liberty wherewith Christ maketh free, of what avail are the brief goods of earth, when we miss the enduring bliss of eternity? The science of our times is, indeed, in the hands of some of its cultivators, aiming to go further. It would emancipate us of our fears and responsibilities. It would screw God into the laws of his own material universe, shut him up into a sort of blind and dumb, physical, unalterable Fate, and make all events and beings but the blind development of physical, unconscious, unconscientious and irresponsible laws of being. Pinioned thus as in a vice, God has, on this theory, no freedom to act, apart from these old material laws. He grows like a tree, and man and history are his bark and leaves. Man has thus no individual futurity, and no accountability to trouble him. But

meanwhile, in stripping us of our fears, these philosophical emancipators have torn from us our hopes. They have made the grave darker than it was before their philosophy began its teachings, and by annihilating the immortality of the soul, and abolishing Providence, they have given us up to the hard servitude of appetite, license, mortality and despair. Little is there desirable in such a freedom as this, that thrusts the race out of the immediate and paternal keeping of God, robs them of a heaven, and assures them only of a quiet and sleepless grave. It is like talking of the blessed freedom of an unfledged, unfeathered nestling, free to be hurled from the parent nest, free to flutter and fall to the earth, — and unable as it is to feed, guide, and defend itself, free there to lie and rot into the undistinguished dust. Give us rather the freedom of the sheltering home where God cherishes us, the free guidance of the outstretched and parental wings fluttering over us, and directing our upward way. Give us back from the yawning abysses of your vain philosophy, our old consolations,

——— Our home,
Our God, our Heaven, our all.

Your nominal freedom from Providence and immor-

ality is but an insult to the intellect and an outrage on the heart.

II. We reach the second division of our remarks. The Church of Christ is the Home of the Free. Here is found the freedom sin has forfeited, and after which governments, and schools, revolutions and philosophies, have groped in vain.

Now the Christian Church has been, by many, regarded as the very den of spiritual tyranny. But as we have already and early seen, all desirable freedom resolves itself into that which has truth for its standard and happiness for its results. Now that gospel, of which the church is the embodiment and the guardian, and the channel, is the great truth requisite to meet the wants, solve the doubts, and heal the maladies of our nature. It is this gospel that secures our happiness amid the trials of time, in the terrors of death, and through the long cycles of eternity. But it may be asked, does it not impose hard, unnatural restraints? It gives rather new impulses and aspirations, that fight with the corrupt and degrading tendencies of our old and fallen nature. Its restraints are the emancipating struggles of a successful rebellion against old tyranny, the sacrifices of a glorious war of liberation and revolution.

1. The Church of the Redeemer is, be it remembered, of right free, for it is a voluntary association. Christ established it. He enlists as its members "a people made willing in the day of His power." Men are not born into it by birth in a Christian nation — they are not forced into it by pains and penalties, by the fires of the Auto da Fe, and the rack and dungeon of the Inquisition. They are not born into it by descent from a Christian parent, and lineage from a pious household. To them that *believe* on His name He gives power to become the sons of God. Belief is an untransferable, personal, voluntary act. It is the result of a spiritual change, that turns them from the idols of the world, liberates them from their old fears and tyranny, and makes them grateful subjects of their Liberator and Redeemer. To perfect this glorious recovery, they put themselves under His care and guidance as their Ruler. His presence in the Church, and the perpetual influences of the omnipresent and omnipotent Spirit, which He promised, as the Comforter and Teacher of His Church, make up the very life of the Christian Church.

Much has been said of a visible Church on earth, containing the Christians of a nation — or all nations. But in Scripture we find but two uses for the word

Church. The one describes the great Invisible Church, comprising all the saints of all dispensations before and since the incarnation, and embraces the whole sacramental host of God's elect on either side the stream of death — the dead, the living, and those yet unborn. The other, a Visible Church, is described in the New Testament as a collection of individual disciples, who come together in one place for the word and ordinances of Christ. Hence the Scriptures do not speak of a national Christian Church of Judea, or of Asia Minor, but of the Churches of Judea, and the seven Churches of Asia. This new and unauthorised notion of a collective visible Church, made up of the several congregations of a land or nation, is the basis on which rests the assumption of the Catholic Church. The visible Church of Scripture, and of the earliest fathers, is an independent and single congregation of disciples.

As a voluntary association, some may think that the Church has power to make its own laws, and may be deserted at will. But this is not so. He who enters it cheerfully does homage to Christ, as the lawgiver of his Church, who has completed and closed the statute book of the body he has founded. In professing himself

a Christian, he has made a contract to which there are three parties — the Church, himself, and the Saviour, as head of the Church. As to his power of quitting it, it follows, then, that the congregation he joins cannot at will relinquish him; for if they could release their own rights over him, they are not entitled to release Christ's rights over his professed and pledged followers. Hence it will be seen, that they err who think that they have a right at any moment to desert the Church — and that the Church ought to permit them to withdraw their names from the Church roll, and sink into the world unquestioned and unrebuked. It is for Christ to release you. Should he, or will he do it?

2. Let us look again at the adaptation of the Church to promote human happiness. It is a divine invention for the diffusion of truth, the culture of piety, and the increase of the order and enjoyment of the saints. It is not a nation, but something yet more extensive, for it may include the denizens of every clime; and yet far more select, for it takes none by mere national right; it is not a family, but something more expansive, yet equally tender in its bonds of union. It is not a caste, for it despises none, and rejects none, yet

like the caste it preserves amid human mortality, and change, and revolution, a sacred order, not of ministers but of saints, all kings and all priests unto God; it is not a secret society, for it makes no reserve of its doctrines or practices from the world, yet in secret each of its true members finds in the communings of his soul with God, the sources of a secret and hidden life from heaven. Your life is hidden with Christ in God. Incurring none, then, of the drawbacks and defects of the nation, the family, the caste, or the secret society — it unites the advantages of them all.

Those who are spiritually its members by union with Christ and the Holy Ghost, are, indeed, freemen; they are free from the dominion of sin, free from the curse of the law, free from the bondage of ancient ritual and modern tradition, free from the world, and free from Satan. This liberty is not license, for it is the just, the rational, the durable freedom that as we have already endeavored to show, is the only one adapted to our nature and wants. They are not free from Scripture — the Spirit living in them does not contradict or neutralize his own earlier oracles in the written page, because he cannot contradict himself. They are not free from conscience; it witnesses for God, but not as of old

and in their unregenerate state, to condemn them. Sprinkled now with the appeasing blood of the Mercy-seat, it has peace, and preaches grateful homage, humility, earnest and constant service to the Divine bringer of that peace. They are not free from Christ. They would not wish it more than the patriot would wish to be free from the bonds of the country he loves, as he loves his own life — more than the mother would yearn to be free from the children whom she cherishes as her own soul. They are not free from the love of the brethren, nor do they desire it; this brotherly union and alliance is not a restraint or an incumbrance, but like wings to the bird, instead of burdening, it is an aid to soar, and a help in their heavenward way.

3. It is a state of preparation and training for higher scenes. They are fitting to become at last members of the family of heaven. The employments and services of the earthly church are maturing and meetening them for the inheritance of the saints in light. The Sabbath, as it comes, bringing its repose from toil, and its respite from eating cares, hushing the din, and stopping the noisy wheels of business, reminds them of an endless and unbroken Sabbath above. They bring

their sorrows to the sanctuary, and to their brethren, and to their Elder Brother, and are consoled. The snare of the tempter is broken. Age is lightened amid its clouds of infirmity, and youth is guided along its steep and slippery way, full of temptations. They look to the time of final emancipation, to be free from the flesh, and from sin and the tempter. In prayer and the word, and the breaking of bread, and in their alms and efforts, they commune with the saints of all classes and climes, with the churches of other lands. And the brotherhood of the race, and their heirship with angels, come into view as nowhere else, to the saints of God, on God's day, and in God's house.

4. Yet see their freedom, in the relation of these several bands of disciples to their own members, to one another, and to the governments and states of the world. In themselves the several members are all united to the same Christ, and although there are different offices and diversities of gifts and graces, authority is not tyranny, and subjection is not servitude. The Church is not a mere nest of anarchy, nor yet is it a scene of spiritual despotism, where a Diotrephes rules in the pastorate, or an oligarchy

in the deaconship crushes pastor and people beneath its iron rod. Amongst their sister churches they are related by sympathies and kind offices, but own no subjection, and acknowledge no dependence, either on cotemporary churches of their own country, or upon the churches of other lands or other times, except as those churches have held the same truth, cling to the same Head, and have imbibed the same spirit. The churches of our order acknowledge no ecclesiastical power in synods, associations, councils, prelates or pontiffs.

They claim to hold directly of the ever-living, Almighty, and omnipresent Spirit, and to lean, without the interposition of chains of succession and lines of spiritual lineage, immediately and for themselves, on the bosom and the heart of the Saviour, who pledged his presence to the end of the world, where two or three are gathered in his name. To all pedigrees of a spiritual and priestly class claimed by some Christians, therefore, we oppose the permanent presence and indefeasible priesthood of the great Melchisedec of our profession, without beginning of days or end of years; and we claim to "come up out of the wilderness" stayed directly on Christ, and "leaning on our beloved." We touch, so to speak, his bare

arm as our stay, without the intervention of the envelopes of any favored order, or virtue running through a chain of spiritual conductors. Our graces are not transmitted, but taken direct from the Redeemer's own hand. Nothing short of a personal application to Christ, we suppose, will avail us in conversion; and nothing short of the personal presence of Christ will sustain us in the dying hour: and, as churches, we judge nothing short of the personal presence of the Lord can give energy to our preaching, validity to our ordinances, or life to our worship. If we have this, let others find, if they can, something better, holier, older, newer, and vaster. We know it not, and seek it not. "Where the Spirit of the Lord is there is liberty." Each visible church or single congregation is a visible section of the great invisible and Catholic church of all ages.

As to our relations to the state, we suppose that a church established by law cannot, in the best sense of the word, be free. Whether it be a republic or monarchy, we suppose the state to have no prerogatives over the church of the redeemed. Cæsar and Christ have different spheres. Christ paid the tribute-money, during his incarnation, as a citizen of the Roman state, and a subject

of Cæsar. But it was not for Cæsar to come into the church as a patron or a prince. He could not dictate the Sermon on the Mount. It was not for Pilate to prompt the parables, or for Herod to originate and regulate the miracles of our Saviour, arrange his resurrection, or fix the gifts and time, and scene of the Pentecost and its effusions of the Holy Ghost. And if the worldly ruler could not do these, he has no right as a legislator in the Christian church. The only competent legislator for that church is the potentate so endowed. Hence, while as citizens of the state we give, and gladly give tribute to whom tribute is due, and fear to whom fear, and honor to whom honor, when these limits are past we know no man after the flesh. In our own country and denomination, and with our social institutions, the intrusions and usurpations of the world upon the church are most likely to come in the form of voluntary societies, attempting to control and use the churches for their own purposes, and to break them down, and their ministers also, when they prove refractory under such attempted intervention. It is the duty, and the interest of the church so invaded, to stand fast, unmoved by the shock of the onset, unterrified by denun-

ciations, and unbribed by popular interest and favor. Is the voluntary society of man's organization, entitled to prescribe to the voluntary society of Christ's organization? We question it. To us it seems but the old parable of Jotham revived — the thistle, thorny and low, undertaking to rule by fire the cedar in Lebanon. Let us as churches root ourselves in the reserved rights of Christ Jesus, and repel all other legislation.

III. Our last division is the province of the church, in diffusing the true freedom of the race. The church of the living God is the Hope of the Free. The true lover of liberty wishes it extended to all. The Head of the church has assured to him, from the Father, universal dominion. Far, then, as the sun travels over our earth, we expect one day to see the Sun of Righteousness diffusing his beams and swathing the globe with the brightness of his light as with a garment of glory. Wherever the rain falls or the dew gathers, we look one day to behold the early and the latter rain of the Holy Ghost, diffusing its showers, and converting the arid wilderness into the garden of the Lord.

1. We look, then, in estimating the future emancipatory influence of the church, to what it

has done. Receiving a free gospel, and having been commanded what it had freely received freely to give, it has preached to the poor, the neglected, and the destitute. In our times it is preached by the new engine of the press. The Word of God which, as the incarcerated apostle rejoiced in his times to say, "is not bound," has by the press, as the missionary has employed it, been unbound and set loose in strange dialects, till the languages most generally spoken by our race have now all the Bible in versions of their own. And Christians have largely scattered them. From the gospel, as preached by some of its most consistent adherents, has sprung the chief political freedom of our times. Even Hume saw in the Puritans, whose religious and political principles he alike hated, the conservators of English freedom. And American freedom is, in a great measure, the harvest, sprung from seed sown by the Puritan and Pilgrim Fathers of New-England. As to intellectual emancipation in the form of education, the best common school systems of the old and new world have been formed and matured by the Protestantism of the several countries, where such schools are found. Most of our colleges are traceable to the

Church of Christ. The American Revolution triumphed, because a pure religious faith had prepared the way, by training a people disposed and capacitated for freedom. The first French Revolution failed, because it had no such basis to rest upon; and the second French Revolution, that of our own times, failing to find permanency on an infidel basis, is seeking a religious support, by reviving and patronizing the once decaying Romanism of France.

Such are the forms of freedom, the freedom of literature, government, and education, man most desires and exults in; and for all how much has the church done. But there is a higher style of emancipation. The souls freed and saved, and ushered into Heaven — these more glorious trophies of the gospel, — who can calculate or follow, as, free from the chains of sin and Satan, and from the low dungeons of earth, the Liberator and Redeemer has led them in, to the rest, the triumphs, the harpings, and the endless freedom of the heavenly world.

2. But from what the church has done, let us look, in estimating its prospective power, to what it *would* do. It seeks the universal illumination, and emancipation, and evangelization of

the race. Its prayer is, Thy kingdom come; and the Messiah's kingdom is but another name for the liberty wherewith Christ maketh free. It would banish war and bondage, and intemperance, and ignorance, and oppression — all that can degrade, all that can exasperate, divide, or brutify the race. The truth it would universally diffuse; and freedom, as we have seen, leans on truth. Happiness it does not believe in as being rightfully a matter of monopoly. "Freely ye have received, freely give," is the motto of all its spiritual enjoyments. Grace is their name, as coming from Divine benignity — Grace, as commiserating all human misery. Its blessedness is enhanced by being diffused. Each new heir of heavenly joy fills the courts of the upper world with new melody, and awakens a new anthem from the seraphim and cherubim that circle the throne of light. A religion thus vast and expansive in its hopes, and plans, and prayers, is the religion likely to attempt what the race needs.

3. But does it accomplish what it attempts? This brings us to our last remark. We have seen what the church *has* done, and what she *would* fain do. Let us now inquire, in conclu-

sion, what she *can* do? She can do what nothing else can.

(1.) The freedom of the gospel, we observe, in the first place is necessary; for it alone has the power to make other and inferior forms of freedom *possible*. When the Church of Christ would go forth to evangelize the savage in the last century, philosophy stepped between the relief and the wretchedness, parting the barbarian and his benefactor, to tell the Missionary that he could not evangelize until the savage had been first civilized; and that civilization must always precede the gospel. The Missionary, thus rebuked, was not repelled. He went on. The result has shown the folly of this intermeddling and braggart philosophy. Instead of the gospel requiring civilization as a pioneer, it was civilization that could not go on till the gospel had prepared its way. It was the gospel that had made civilization possible. By awakening a soul within him, and revealing a heaven and hell before him, the savage was aroused to discern other and inferior wants, and civil culture travelled in the train of Christian truth, — and where the Bible, and the Missionary, and the Sunday School, had gone, the common school, constitutional law, art and

domestic comfort, travelled after. But a similar feeling, unhappily, prevails as to other social ameliorations. It is said to the gospel and the church, "Stand back until education, until a better system of relief for the poor, enfranchisement for the slave, and democratic insurrections, prepare your way." Our reply is, "Let the world stand back for the church, and the church *stand fast* in the vanguard, where it has a right to be." It is the Bible and the church, and the Spirit of God, that must make most of these social ameliorations possible. Here, as elsewhere, the policy of the nation, as Christ has made it the policy of the individual, is to seek first the kingdom of God, and his righteousness, and all these things shall be added. Get a man or a nation converted, and all else needful will come in its time. But an irreligious and godless nation cannot be permanently free, cultivated, orderly, or happy.

There are blessings of the highest worth, which religion can give to the world as no other influence can give them: and yet the Church of Christ cannot bestow them directly without swerving from her appointed course, and endangering her own purity. She blesses the world with national wealth and household comfort, but it is in-

directly by the industry and thrift she teaches. If she sought to accumulate wealth, in her corporate character, or made riches a term of her membership, she would become the slave of Mammon, and laying up her treasures on earth, be, on the instant, disowned of Christ. She gives the world political emancipation; but it is indirectly, for if she directly mingled herself up with the work of organizing one form of government, and subverting another, she would be false to her supreme allegiance to Christ, by making his kingdom tributary to the republics and potentates of this world. She is to advance in the world the cause of illumination and universal education. But this, too, is done indirectly. If she did it directly, and converted her pulpit into a mere desk of philosophy, and made admission into her membership and ministry dependent upon a certain amount of literary culture, she would not only wrong the Holy Ghost, but retard ultimately, and in the most important quarters, the very work of spiritual enfranchisement for the race, that she would be scheming to aid. It is the genius of her system, the law of her organization, to push God's claims first, and let man's rights follow; to aim at heaven, and bless earth by the way; to fas-

ten one hand on those skies where her King is throned, and her own crown is reserved, whilst from the other she flings around as inferior gifts, the earthly and indirect benefits of her influence, just as a king, on the day of his coronation, scatters among the crowd on his way gifts of price, but his own eye is on the diadem and the throne.

(2.) The Church of God is needed again, for it alone can make other freedom *valuable*. Leave the heart under the bondage of selfishness and depravity, and the science and the freedom of earth cannot wash the Ethiop white, or make any change of circumstances heal the private and social miseries of the times. There may be political freedom, and art, and knowledge, where there is no piety found, but amid them all, man will groan, like Solomon, exclaiming, amid his wealth, while his heart ached under the royal purple, and his head throbbed under the kingly diadem: "Vanity of vanities and vexation of spirit." With a conscience that cannot be calmed, and passions that cannot be subdued — with the foot in the grave, and the hand stretching forth into an unknown eternity, and groping in uncertainty to find some clue to life and hope beyond the

tomb, — can man be blest until the church of the living God has reached, disenthralled, enlightened, and gladdened him? What is political equality to a dying sinner, and what your own Declaration of Independence to a soul, that, burdened with its sins, and ignorant of the Cross of Christ, asks in dismay, "How can man be just with God?" "If a man die shall he live again?" No; the church must make all other and earthly blessings worth having. The blood of Calvary must drop into the cup of worldly freedom, or even it is a bitter draught.

(3.) Lastly, we say, the Bible and the Church, and the Spirit of God only, can give *enduring and permanent* freedom. Intelligent and observing statesmen have begun to see that bad men may rebel, but cannot be free. There are certain blessings, that, if given, cannot be kept, unless there be a certain state of preparation for them, a good soil in which they may be planted. Solomon's vines, the fruit whereof was to bring a thousand pieces of silver, would not thrive if planted on the seashore, and flooded by the salt tide. So freedom, to endure, must have its substratum of moral culture to sustain it, and its showers of Divine grace to develop it, or else it takes no permanent root,

and brings forth no perfect fruit. Establish to-day universal equality and universal suffrage, an agrarian division of property, and universal education; and men's weakness, their difference of years, inequality of strength, and talents, and influence, would reëstablish discord and inequality to-morrow. Self-government is the basis of all abiding liberal governments, and who, but the Christian, has learned to govern himself in truth? Brotherly love is the only intelligible and practical form of social equality; and a pure Christianity has the secret of this. Christianity is the true citizenship of the world; and universal peace, and the free exchange by all lands and tribes of the several peculiar goods and gifts, are possible only as all are grouped around, and united by the Cross of a common Redeemer, and the hope of a common Heaven.

1. We live, my brethren, in eventful times. If ever the cry needed to go forth, distinctly and repeatedly, over all the battalions of the sacramental host, "Stand fast in your liberty as Christ gave it," it is in our times. There are theories many of social change, and nostrums many of social relief, that undervalue the church, decry the ministry, and slight the paramount claims of the

Bible. But regeneration and personal conversion are the only remedy for man's great misery. The church is God's organization, for the true disenthralment of the world. Betray it not, improve it not, by the admixture of human arts and inventions. Surrender it not to the philosopher; nor let the statesman subsidize it. If, as some think, the death-grapple of truth and error is not far off, it is the church, simple, spiritual, and divine, the body of Christ, the temple of the Holy Ghost, that is to be the invincible and infrangible battalion, the Immortal Legion, in the impending conflict. Out of it, we see her coming, "Fair as the sun, clear as the moon, and terrible as an army with banners." In the strifes and storms of the times the ship of the state may labor and break. Unduly lengthened, some fear, that the Union may part amidships. But the ship of the church cannot founder. Her Lord, the Almighty One, is embarked in her.

2. The grand, the vital question of all remains, Am *I* free? It is not whether I be a professor of religion. But have I felt the power of the gospel to subdue sin, cancel guilt, and breathe peace? Does it give me filial freedom before God, and fraternal freedom before man?

"He is a freeman, whom the truth makes free,
And all are slaves beside."

If the slave of Satan, how little can I, the prayerless and the God-hating, and the God-forsaken, be an available barrier to my country against the tide of evil influences that would flood her. I need God's freedom to give and sustain effectually the human and social liberty I prize.

Am I freed by the grace of Christ Jesus, then am I free to pray — to enter with holy boldness and a filial frankness into the most holy place. The Bible charges the wicked with enlarging their desires as hell. Surely, it is the strength and honor of the Christian to enlarge his desires as *heaven* — to ask according to the breadth of the promises, and the greatness of the great King, at whose feet he is a petitioner. "He that spared not his own Son, but gave him up for us all, how shall he not with him freely give us all things?" Thus encouraged, seek blessings for the race, for your country, your city and yourself, in God's order; salvation the greatest first, and all else the lesser benefits in its train. "*Seek first* the kingdom of God," and then expect that, ultimately, under its emancipa-

ting, enlightening, and peaceful influences, the earth will become the suburbs of heaven. The knowledge and freedom of the upper world will drop down upon this lower world; and man will breathe even in time the spirit of the freedom of eternity, and anticipate the joys of that city, described by the same apostle in this same epistle, as the Jerusalem which is from above, *which is free*, "which is the mother of us all."*

Gal. iv. 26.

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CHRIST OF NO REPUTATION.

A

SERMON,

PREACHED AT

THE PUBLIC RECOGNITION

OF THE

WEST BAPTIST CHURCH,

PROVIDENCE, R. I.,

IN THE MEETING-HOUSE OF THE ROGER WILLIAMS CHURCH,

ON THURSDAY, OCTOBER 1, 1840,

BY CHARLES W. DENISON.

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SKETCH

OF THE ORIGIN OF THE CHURCH.

1. These constituents did not leave the Church with which most of them were connected, because they were dissatisfied with their place of worship. On the contrary, it was large, convenient, and centrally located.

2. They did not leave because they were insensible to the talents of their late minister. On the contrary, he was regarded by them as what is called "a popular preacher."

3. They did not leave because they wished to avoid pecuniary burden. On the contrary, the history of that church, for many years, is a proof that they were disposed to do what they could in this respect.

4. They did not leave because they consulted their own personal convenience, or that of their families. On the contrary, they well knew that their withdrawal and organization would increase their inconveniences and expenses.

5. They did not leave disorderly, or in a bad spirit. On the contrary, it appeared to the Council that they were regarded by their brethren of the sister churches as worthy followers of Christ; and that they themselves cherished the kindest feelings toward all their brethren.

6. They did not leave because they thought of increasing the weight of their character and standing in the community. On the contrary, they were fully aware that the step they took would expose them to misrepresentation and obloquy. They would have to be made, as the sermon depicts, "of no reputation."

The same remarks will apply to all the constituents of the church. They had all left their respective religious homes, under similar circumstances.

But there were still weighty and powerful resons for the organization of this Church.

1. It was organized for the good of souls. The salvation of sinners was the primary object in view, and the better accomplishment of this object was sought by this organization.

2. It was organized for the maintenance of greater religious and civil freedom. They had severely felt, in common with many others, the want of a free pulpit, and free speech, in the cause of the poor and oppressed, at home and abroad.

These are the grand reasons of their organization. It is on these grounds they have assumed their great responsibility, and addressed themselves to the arduous work before them. They aim to exert a good influence on the church of Christ and the world; and look to God alone for success.

SERMON.

"Let this mind be in you, which was also in Christ Jesus:
Who, being in the form of God, thought it not robbery to be equal with God;
But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;
And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Phillippians, 2 : 5—8.

How many and how various are the afflictions of the righteous! What straits, what adversaries, what humiliations, what crucifixions they are called to encounter! Every page in the experience of the Christian's life, is but a living transcript of the word of God, that to him "it is given, in the behalf of Christ, not only to believe" on the Lamb, "but also to suffer for his sake."

Considered simply by itself, our life is indeed "as a dream when one awaketh;" or as the empty bubble floating on the wave. And were it not that the dream is but the prelude to a glorious waking, and the empty bubble followed by a full reality, we should all live and die as described by the Apostle Paul: "Of all men the most miserable." But, amid every conflict, the Apostle found abundant consolation in Christ, in the comforts of love, the fellowship of the spirit, and the bowels and mercies of doing good. Having the blessed assurance that he did nothing 'through strife and vain-glory,' and esteeming all others of Christ's followers to be better than himself, he affectionately entreated his beloved

brethren to let the same mind be in them 'which was also in Christ Jesus.' The reasons for this entreaty he drew from Christ's example, as depicted in the text. His exaltation to equality with God, and His debasement to the form of a servant of men; His bliss and life, on the throne of the Deity, and His sorrow and death on the cross of humanity; are the motives which the devoted Paul presents to believers, under every vicissitude of earthly being. How cogent are these reasons — how powerful these motives, thus drawn from the Eternal Word! It was a small thing to Paul to lose *caste* with the Pharisees, and to be rejected from among his fellow-students at the feet of Gamaliel; it was a small thing for him to "count all things but loss and dross;" for he remembered the unspeakable sacrifice of Christ. He saw HIM unrobing himself of the immediate Deity. He saw Him in the form of a menial man. He saw Him make Himself literally 'of no reputation.' He saw Him bowing His awful head in agony, and expiring on the tree. And, as he saw and felt all this, under the inspiration of the Spirit of God, he uttered the words I have chosen on this occasion.

The important truth which we are thus solemnly taught is this:

I. THE FOLLOWERS OF CHRIST MUST CONSENT TO BE MADE, LIKE HIM, OF NO REPUTATION.

II. THEIR ONLY PERMANENT JOY SHALL RESULT FROM THEIR BEING THUS LIKE CHRIST.

I. That our adorable Saviour was thus signally degraded, His whole history, from the manger to the cross, is a standing proof. It is true there were times in His life, when even His most implacable enemies were awed for a moment by His presence. Multitudes were compelled, now and then, to exclaim, "Never man spake like this man." At the performance of His miracles, there were some ready

to say: "We never saw it on this wise." And even when he gave up the Ghost on Calvary, the wicked centurion was forced to confess: "Truly, this was the Son of God."

But these, and all such as these, are exceptions to the general rule of Christ's history. The current of his life was never, or seldom smooth. It was studded thick with reefs and cliffs, that ever marked it as the scene of obloquy and terrible danger. Let us consider some of the particulars which are contained in the former part of the text. And,

1. *Christ was of 'no reputation' in his parentage.* Whatever may have been the mysterious divinity of His origin, it was all laid aside, like His essential Deity, when He claimed His parentage to be that of Joseph the carpenter, and Mary, his wife. The patriarchs, and prophets, and kings who preceded Him, had nearly all had their origin from the powerful and rich of the earth. The Noahs, and Abrahams, and Daniels, of the dispensations which were but the heralds of His own, were able to look back on their parentage, as among the noblest and lordliest of the sons of men. But not so with the babe of Bethlehem. In His parentage, He was as 'a root out of a dry ground.' It is true that in His divinity He was the very "root and the offspring of David," "the bright and the morning star." But in His humanity, He was only the son of Joseph, the poor and unlettered mechanic. His father, although a lineal descendant from the royal stock of Jesse, had never been known in his descent, to the world.—When his son Jesus was born, none save God, and the angelic host, were aware, that he had come down by descent from the throne of Israel, to the bench of a carpenter; that he had unknowingly laid aside his claim to the sceptre of Judah, for the tools of his lowly shop.

And she, too, who was honored as the mother of

our Emmanuel God with us, was as obscure a parent to Him, as her husband. Although she was chosen to be 'highly favored of the Lord, and blessed among women,' and even Gabriel ministered to her troubled mind, yet her origin was like that of Joseph, from among the common people of the land. They had no reputation to bequeath to their little son. Had the character of His advent depended on the high standing and influence of His parents, He must have signally failed. As it was, when He had grown to manhood, and His miracles and His doctrines witnessed incontestably to the divinity of His mission, "when He was come into His own country, and taught them in the synagogue, insomuch that they were astonished," so literally was He of no reputation, that they said, "Whence hath this man this wisdom? and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence, then, hath this man all these things? And they were offended in Him."—But,

2. *Christ was of no reputation in His birth.*

His mother, we are told, hid in her heart all the things that were revealed to her, concerning her Son as the Messiah. But it is evident that she was permitted to know nothing respecting the peculiar circumstances of his birth, else would she have supposed herself called upon to make suitable preparations for an event that was to give to the world a future Redeemer. But she was led on with the multitude, unobserved and perhaps little observing, "up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem." Here, in that little town, then "one of the least in the cities of Judah," were the unknown carpenter and his wife crowded in with "all the world" who

had come to be taxed. He had applied to the humble inn for a resting place, but "there was no room for them" there. They turned their weary feet to a stable; and there, in the seclusion of a manger, was found the birth-place of the Son of God.

Those who had gone before Him, as His forerunners, save, perhaps, the hair-clad John the Baptist, were born amid the conveniences and comforts of home. We, who come after Him, and who profess to be His followers, are ready to murmur if these comforts and conveniences are denied to us and ours. But we see Jesus, "who only hath immortality," not only born in a manger, but under the curse of the law of God, "that we might receive the adoption of sons."

O, how does this very birth He chose, show forth the spirit of His self-humiliation! He might have been born in his father's house. He might have been cradled amid the comparative privileges which could be obtained even there. Nay, he might have made the proudest palace His footstool, the immortal monument of His birth-place. He might have gathered around Him there, more obsequious attendants than were then obeying the tyrannical biddings of Cæsar Augustus. Nay, more; He might have summoned full hosts of ministering Angels, each and all eager to perform His slightest behest. But no: He was to make 'himself of no reputation;' and, therefore, He took the lowliest position at His very birth, that mortal could ever assume.—Again,

3. *Christ was of no reputation in His country.*

The history already given, is equally in point as derived from the account of the region from which the Saviour sprang. He was a Nazarene. Not only did unbelievers despise Him on account of his parentage and birth, and see no beauty in Him that they should desire Him; but even such an one as Nathaniel, of whom Jesus himself said, "Behold an

Israelite indeed, in whom is no guile"—could pour contempt on the country of Christ, and sneeringly ask :—"Can there any good thing come out of Nazareth ?"

It was a small and ignoble city. It had no emblazonry of pomp—no fleets of ships—no towering walls —no granaries of wealth, to herald it. Its sons were but subjects—its resources but tributary—to the queen cities of the age. Among those to whom the arm of the Lord had not been revealed, such a place was the last that would have been chosen as the country from which the Messiah should come. But with Christ, the last was literally first, and the first last. He chose to spring from that country, of all others, which should make Him appear of no reputation to those, who hid, as it were, their faces from Him, and who, when He was despised, esteemed him not.

4. *Christ was of no reputation in His ministry.* There was, it is true, a show of respect paid to Him, when he stood up, a beardless youth, disputing in the temple with the doctors. But this respect was evidently more on account of the character of the truths he expounded, than of himself as their expounder. The wise men had come from the East, guided by the sweet and sure light of Bethlehem's star, and fallen down and worshipped before Him. But there is every reason to suppose that their adoration had reference to the God who they knew was to give the Messiah. They went their way as soon as their mysterious mission was performed ; and we hear not a word in the scriptures of their publishing Christ as the future Deliverer of Israel. As soon as he began His public ministry, for aught that we know, even these His worshippers at the manger, esteemed Him of no reputation. Like the nine cleansed lepers, they returned not to glorify God. There were times

indeed, when Christ's expositions of the law and prophecies, commanded the outward respect of the multitude. But, save here and there a chosen few, who were called to fellowship with Him in His low estate, the great mass of men turned away their countenances from him, or looked on only to despise and oppose.

If Christ had depended for success on His ministry alone, His failure would have been greater even, than from His dependence on country, or birth, or parentage. Although thousands *were* compelled to admit that "He spake as never man spake," yet He was generally considered as speaking not by His own inherent power, or knowledge. Some, even, derided his preaching and miracles as prompted and performed by the Prince of Devils. The inspired record contains no account of great numbers being converted by His ministrations of His own word. Even His chosen people, to whom He came, with unwonted tenderness and love, turned away from His ministry, and received Him not. The great majority of those who witnessed His miracles, followed Him, as He himself informs us, only that they might share in the loaves and fishes of this life.

Did He journey in His ministry by land? It was on foot, and accompanied by a few disciples, who were remarkable chiefly for being the plainest and most unlearned of men. His ministry was performed, in general, amid the market-places, and by-ways, and temple-porches of Palestine. He spake of common things, in the most common style. A candlestick under or upon a bushel, a shepherd returning home with a sheep on his shoulders, a woman sweeping a house with a lighted taper beside her, a handful of leaven hid and working in three measures of meal, a husbandman calling his stewards to account, a prodigal son coming back to his father's house—are among the figures with which

He taught some of the great truths of Christianity to men. And even the awful scenes of the last day, when we shall behold HIM as

> "Our God in grandeur
> And the world on fire,"

He portrays before us by the simple process of a shepherd dividing the sheep from the goats.

Did he journey in His ministry by water? That ministry was performed on ship-board, as He sat by the sea-side, and taught the people. He slept, and ate, and drank among His disciples, in the vessels, esteeming not their coarsest fare too coarse for Him. With such men for His associates, and adapting them to the great work He had in view, it is not to be wondered at that He sent them out first into the harvest field of the world. Nor is it to be wondered at, now, that He has assured us in His word, that it is *because* the abundance of the sea shall be converted to Him, that to Him shall the forces of the Gentiles come.

Did he rest in his ministry? You see Him more frequently in the houses of such as Mary and Martha, the sisters of Lazarus, the beggar, than those of Zaccheus, the banker, or Cornelius, the centurion.

In all this, and in all He said to them, "the common people heard Him gladly;" but there is abundant reason to conclude that they heard him thus, because, in part, of their hatred to the higher classes, and their restiveness under the yokes which oppressed them. His self-denying precepts and institutions were spurned by their depraved hearts. That even they, as a mass, esteemed Him of no reputation, is evident from the fact that they joined in the bloody clamor with which he was hunted to the death. They might have rescued him from the murderous Jews, if they had held Him in high repute. But he was of no reputation to them.

On one occasion, the Jewish people, when they vainly imagined He had come to deliver them from the traldom of temporal power, gathered around Him tumultuously, and sought to crown Him as their King. But this was only the out-break of a selfish enthusiasm. It was not based on a just estimation of the character and mission of Christ. As soon as they saw their mistake on that occasion, the palm-leaves were hardly withered in the streets, and their hozannas had scarcely died away among the mountains round about Jerusalem, ere they turned to degrade Him they had just now foolishly sought to exalt. His advent was seen by them, in their wicked plans of national glory, to be as nothing; and they therefore set Him aside as of no reputation.

Now and then a Nicodemus came, "in the night for fear of the Jews," to learn the simple yet wondrous doctrine of the new birth. But, as a whole, they who were esteemed the most learned, and sagacious, and influential of the community, stood aloof from Him, by night as well as day. They held Him of no reputation. And so thoroughly was Jesus convinced of this fact, and so forcibly would He impress it on the minds of all His disciples, that He thus embodies it into His garden agony: "I thank thee, Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

5. *Christ was of no reputation in His death.*

The death of Christ was the crowning scene in the drama of His advent. And yet it was a crowning of thorns and degradation. In the last days of His suffering life, when as "a man of sorrows and acquainted with grief," He most needed divine consolation, that consolation was mysteriously withdrawn. It was then He indeed seemed "stricken, smitten of God, and afflicted."

Of so little reputation was the Lord of life and glory then, that even one of his disciples—who had fed at His board, and gone with Him to the house of God in company—lifted up his heel against Him, and ran to betray Him to his foes. The small sum of thirty pieces of silver—the nominal price for a slave—was considered to be enough to pay for the rejected Galilean.

See Him in Gethsemane. In all His native greatness, He is prostrate on the cold ground, and sweating in the chilly air.

> "'Tis midnight. And on Olive's brow,
> The star is set that dimly shone.
> 'Tis midnight. In the garden now,
> The suffering Saviour weeps alone."

His disciples all forsook Him, and fled. They had fallen into slumber, while He was awake with that intense sorrow, the like of which never was seen, and never can be.

See him at Pilate's bar. A crown of thorns is too good now for Him, for whom in Heaven a crown of glory was scarcely good enough. A robe of mock royalty was fit for Him now, who had once shone in the unveiled splendor of the robe of the King of kings and Lord of lords. Salutations of contempt, and scourges of pain, had come upon Him now, in place of the adorations of praise and the hallelujahs of power. The very potentates who sat on their thrones only by His permission, to judge Him, spurned Him from their feet in sovereign contempt, or turned from Him in princely indifference. The wild mob of soldiery and ruffians, to whose tender mercies He was cast as a lamb to the ravening wolves, yelled over Him like incarnate demons, unknowing that He in their grasp was the Incarnate God.

See Him, at last, on Calvary, and on the cross.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

He was now at the summit of His agony—and it was the summit of apparent infamy. He was now literally of no reputation. Not only were His disciples, and the very mother who bore Him, compelled to stand aloof from His dying agonies, but even the light of the countenance of God was withdrawn. As a vicarious sacrifice for sinful men, He was of no reputation in the sight of His offended Father. "He was oppressed, and he was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth.

He was taken from prison and from judgment, and who shall declare his generation? For He was cut off out of the land of the living: for the transgression of my people was He stricken."

Mockery and scorn bore up the inscription that hung over Him on the tree: "THIS IS JESUS, THE KING OF THE JEWS!" Mockery and scorn dashed beside him, as the doomed malefactor cast the sayings of his enemies in his teeth. Mockery and scorn rolled around the base of the cross, as the Priests and the mob derided His tears, and groans, and blood. He was of no reputation to them all.

A solitary wretch turned up to Him his languid eye, and begged a remembrance from His expiring Lord; and salvation and a speedy Paradise were the answers to his prayer. A Joseph of Arimathea could devoutly come for the body of the rejected and crucified, but there is no evidence that he was actuated by an entirely correct regard for the mission and reputation of the Saviour. And, as the consummation of Christ's advent, His very disciples held Him in such reputation, that they doubted His resurrection to the last, until a Thomas among them

could touch the ghastly wounds that sin had made. Being thus found in fashion as a man, and thus humbling himself to death, even the death of the cross, He was made of no reputation.

In view of all this, my hearers, how rapidly and how certainly follows the first position from the text: That THE FOLLOWERS OF CHRIST MUST CONSENT TO BE MADE, LIKE HIM, OF NO REPUTATION! It is here, in sight of the manger, and the garden, and the cross, that we see and feel the adaptedness and force of the Redeemer's own words: "It is enough for the disciple, that he be as his Master: it is enough for the servant that he be as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

From the very first days of the church of Christ, these words have been fulfilled to the letter. The early disciples were scornfully stigmatized as 'Nazarenes,' 'Galileans,' and 'the setters forth of strange gods.' They were a 'sect every where spoken against.' Their rigid adherence to what they knew to be right — their resolute non-conformity to the corrupt fashions of their times — drew down upon them the hatred of all wicked ecclesiastical and civil powers. Their reputation was esteemed less, if possible, than that of their Divine Master and Lord. Bonds, imprisonments, confiscations and unheard of cruelties awaited them, whenever and wherever they faithfully proclaimed the doctrines of the cross. The trees of Palestine crashed fast on one another as they fell to make crosses for the followers of Jesus. Every country they visited was marked with the tracks of their martyred blood. From the stoning of Stephen to death in the public streets, to the living immolation of John on the Isle of Patmos, the disciples were divinely led to

pattern after Christ, and to be made, like Him, of no reputation.

In later times, when the truly learned Paul stood up among the scholars and princes of Athens, their insulting enquiry of one another was. "What will this *babbler* say?" On other occasions, this naturally gifted man, and ripe classical scholar, was driven from city to city in disgrace, and compelled to be let down from a wall in a basket to save his life.

And Paul's degradation among the mass of men, is but a constant testimony of the similar degradation which has followed the most eminent servants of Christ to the present day. "The time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jeptha, and of David, also, and Samuel, and the prophets, who through faith subdued kings, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; and of weakness were made strong, and put to flight the armies of the aliens."—Hebrews, 11: 32–34. From Luther, and Calvin, and Melancthon, and Knox, down to the burning and shining lights of more modern times, the Roger Williamses, the Wilberforces, and Clarksons of the church, those who have most faithfully published all the doctrines and ordinances of the cross, in all their stern grandeur and unyielding moral power, have been the most certainly considered of no reputation. Whatever of scholastic lore, of imagination, of speculative philosophy, of science, "falsely so called," they may have woven into the texture of their labors, has been admired, and perhaps will be remembered. But "the offence of the cross" which they preached and practiced, "has not ceased." Nor will it ever cease on earth, until "He shall come whose right it is to reign, and put all enemies under his feet."

The followers of Christ must therefore consent

to be made, like Him, of no reputation, in many important respects. Some of them may now be named.

1. They must consent to be of no reputation for *wisdom.*

It has ever been, and is now true, that "the wisdom of this world is foolishness with God." The more of God's wisdom you have, therefore, the more foolish you will appear to the world. Your doctrines of duty—your plans of gospel labor—your measures for carrying out your plans—will be often looked on by the mass of mankind, as consummately foolish. The terms of contempt applied to Jesus and Paul, and all those like them, will be freely applied to you. To be called 'fools,' and 'madmen,' and 'babblers,' and 'fanatics,' will be as common to your ears as household words. And thus, if truly babes in Christ, among the so-called wise and prudent, you will be of no reputation.

2. The followers of Christ must consent to be of no reputation for *worldly prudence.*

However much you may weigh the consequences which seem to be in view—however deliberately you may take counsel of the Lord—however calmly you may review the history of the past, as the true philosophy of the present teaching by example, you must consent, if you maintain all the claims of the cross, to be set down by the mass, as 'rash,' 'visionary,' 'heedless,' and 'enthusiastic.' And more,

3. The followers of Christ must consent to be of no reputation as *lovers of peace.*

It may be seen that you have 'rejoiced with them that do rejoice' over converted souls, and 'wept with them that weep' over mourning sinners; it may be known that your fervent prayer is for the best peace of Jerusalem; your attendance and pecuniary sacrifices may show that you prefer her above your chief joy; but if you are still firm in pleading for a whole

gospel, in all the fullness of its blessings for the white man in his freedom and the slave in his bondage—you must consent to be regarded as "disturbers of the peace of Zion," as "busy bodies in other men's matters," as "troublers" if not destroyers of Israel. And you will be thus again of no reputation. But, further,

4. The followers of Christ must consent to be of no reputation in *social intercourse.* Are you strangers in a strange land, or known only by report as those who are prayerfully resolved to follow on

"Through floods and flames, if Jesus leads?"

The very doors of the great majority will be closed against you, and in some cases almost the necessities of life be denied. You may not be arrayed in the political arena—you may be meekly and kindly giving what you feel bound to give as a solemn testimony, in view of the Judgment of the Great Day, against all "the oppressions that are done under the sun;" but it matters not—it matters not. You are marked men. You are of no reputation. Your seats in the convention and association, in the pulpit, in the pew, at the fireside, and at the social board, will be in many respects equivocal. You will be ready to exclaim, in your fellowship with your Master's sufferings: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." You will be looked upon by the multitude almost as Jesus was looked upon by the unbelieving Jews, and Paul by the scornful Gentiles. You will be deemed intruders in almost every circle, the holders forth of strange doctrines, and the supporters of incendiary measures.

And still again you will be of no reputation. Jealousies, suspicions, fears, evil surmisings, uncharitable denunciations of your acts, and even of

your very prayers, will meet you at every step in ordinary society.

"Treason, stratagem, and spoils,"

will be looked for in you, although you come to your fellow men with your heart in your hand, and that heart as translucent as a mountain spring.

But enough. The picture is sufficiently vivid before you—for God Himself has drawn it in His word of truth. I have but humbly copied after God. Finally, let us pass to consider

II. That THE ONLY PERMANENT JOY OF CHRISTIANS IS THAT THEY ARE THUS MADE OF NO REPUTATION, LIKE CHRIST.

Taking the view of our path through life which is thus presented to us, from the top of the cross, how refreshing to us appear the exceeding great and precious promises of the gospel! Indeed, these promises would be neither half so great nor so precious, if it were not for the condition of the fallen world in which they are proclaimed. When does the shadow of the high rock seem soothing to the traveller in the wilderness? It is when he sinks down at its foot, overcome with the burden and heat of the day.

When does the cup of cold water pour on the lips like the fabled nectar of the gods? It is when we are just ready to perish with thirst. When does the free air and free sod of liberty seem to give new life and buoyancy to the soul? It is when it springs from the fetters that thraldom has bound. And so, eminently and beyond all comparison so, are the consolations of Christ to the believer. As low as has been his fall, shall be the height of his exaltation. As dark as has been his gloom, shall be the day spring that beams upon him from on high. As sepulchral as was his death of trespasses and sins, shall be his life and immortality brought

to light in the gospel. He is now, in the truest and noblest sense, a new creature. "Old things are passed forever away—behold, all things are become new." O, how joyous here are the words of God, in the passage preceding the text:

"If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies," fulfil ye the Christian joy, "that ye be like minded with Christ, having the same love, being of one accord, of one mind."

"What shall harm you, if you be followers of that which is good?" Or, "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword?

(And it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Here, to the Christian, however despised, however of no reputation, is his joy unspeakable, his "far more exceeding and eternal weight of glory."

In prospect, therefore, of what awaits you, both of trial and joy in this life, and of unalloyed joy in the life to come, let me say to this church, now publicly, recognized:

Brethren! "thank God, and take courage." More are they that be for you than they that are against you. God is for you. Jesus Christ is for you. The Holy Ghost is for you. The angels are for you.

The spirits of just men made perfect, are for you. The saints of Christ, in every land, are for you. The poor and outraged of humanity, are for you. Yea, the enlightened conscience of the world is for you. "Who, then, can be against you?"

I entreat you persevere as you have so well begun. Let the foundation of your Christ-like sacrifices and toils, be as broad as the wants of our apostate world. Remember the language of Terence, the ancient bondman:—"*Homo sum; nihil humani, a me alienum puto.*" "I am a man; and nothing that relates to men, is indifferent to me." See to it, beloved fellow-helpers in the Lord, that your responsibilities, as Christians, are not more limited than those of a heathen slave.

You are called to rear the standard of another church, in a most eventful age. The signs of the times are awfully momentous. As those who are thus publicly pledged this day, as the followers of Christ, you have a great work to perform. You are in a fallen world. Let your best endeavors be to aid in raising it from the dreadful ruins of the fall. You are surrounded by the means and victims of intemperance. Let it be your constant aim to destroy the works of the devil in the former, and to reclaim and save the latter. You are among the neglected sons of the deep. Let your hands of sympathy be extended toward them, and your prayers for their salvation ascend to the God of the land and sea. You make a part of this slave holding nation. Let your testimony with regard to this sin, as all others, be kind yet faithful, pointed yet affectionate, persevering, yet not exclusive. Show, by your godly walk and conversation, that you pursue your straight forward course, because you are like the meek and lowly Jesus. You will thus soon show that you are indeed the friends of God and the friends of man—the friends of the master and of the

slave—the friends of the church and of your country. And time will show that you are not, as is falsely alleged, "men of one idea;" but that you are the friends of the bible, of missions, of revivals, and of every other good word and work. Your past history, while in connexion with the church you have left, is a practical proof of this fact. The present history of revivals and the cause of benevolence is another. May you evermore continue thus to answer your enemies in the spirit of your Master, and in deeds of mercy.

Conscious of the rectitude of your intentions, of your soundness in the faith as it is in Jesus, united and prayerful among yourselves, rendering not railing for railing but contrariwise blessing, "speaking the truth in love," maintaining the ordinances of the gospel as they were once delivered to the saints, willing to make any sacrifice that may be required of you by your ascended Lord, entering a field unoccupied by any of your brethren, and desiring not to intrude and crowd upon your neighbors but to be workers together with God and them—go on, brethren! and go on to prosper.

And, above all, let your eye be single to the honor of your humble yet adorable Saviour.

> "Power and dominion are His due,
> Who stood condemned at Pilate's bar;
> Wisdom belongs to Jesus too,
> Tho' He was charged with madness there."

"Therefore, whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

It is for the glory of that God, and in his name, I trust, you have set up your banners.

O, see to it, I beseech you, that they are planted in the clefts of the everlasting rock. They will be called to flutter and flap in the strong winds. They may bear marks of their conflicts with the tempests. Some faint hearts and weak hands may

shrink back in the hour of increasing danger, and walk no more with you to battle. But you will draw around you many who are actuated more by godliness than gain, more by principle than profession. The tree of religious and civil liberty cannot but flourish in the soil of Providence. Beloved, you must finally and gloriously triumph. Every thing that loveth or maketh a lie, must cease from among men. Drunkenness, and licentiousness, and war, with all their kindred horrors, must pass away from devouring on the face of the earth. The kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. Yes, and of the "sum of all villanies" itself, we may with holy confidence predict,

> "Let mammon hold while mammon can
> Body and mind of living man;
> Let tyrants scorn while tyrants dare
> The shrieks and writhings of despair:
> The time will come, it will not wait,
> Bonds, yokes and fetters have their date;
> Slavery, at last, must pass away,
> And be a tale of yesterday."

"Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever. Amen."

HISTORY,

OF THE ORIGIN AND PROGRESS OF THE "WEST BAPTIST CHURCH," PROVIDENCE, R. I. TO 1840–1.

For several years past a large number of the members of the different Baptist Churches in Providence, have been constrained by the love of Christ, to live as witnesses against the *sin of Slavery*, and advocates of *immediate and universal emancipation.* Their sentiments on this awfully momentous subject, the results of years of anxious prayer and investigation, they have endeavored to carry into practice by all christian means in their power. Coupled with these efforts, were others in the kindred causes of *Temperance* and *Moral Purity.*

To advance such worthy objects, several members of the churches and congregations joined together in the PROVIDENCE BAPTIST ANTI-SLAVERY SOCIETY—having solely for their aim the diffusion of facts on the subject of slavery and emancipation, and the advancement of the cause of mercy by meetings for lectures, conference and prayer.

In the Providence of God it occurred that a majority of the members of this Society were also members of the Pine Street Baptist Church. Hence they made a respectful request of that Society for the use of a small room in the basement of the Meeting House, in which to hold quarterly meetings of the Society—meetings, which did not in any way interfere with the regular meetings of the church. *This request was refused.*

Such a proceeding, coupled with the act of passing a resolution by the corporation, composed, principally, of church members, refusing the Meeting House to any meetings not considered by them of a strictly religious character, which shut out, among others, the friends of the Temperance, Peace and Moral Reform causes, together with the *rescinding* of a resolution by the church which required of persons joining the body that they should abstain from all intoxicating liquors as a drink—led a number of brethren and sisters quietly to ask for letters of dismission. These letters were granted; and all peaceably left the Church who at that time felt compelled to do it by a sense of duty to God and man. Among these were some of the earliest members of the Pine Street Church, whose names will be recognized by those acquainted with the early history of the Baptists in Providence.

After numerous meetings for prayer and consultation, and after obtaining the best expressions they could obtain of the will of God concerning them, they united in calling a council for their recognition as a Church of Jesus Christ.

In this council, but two of the churches in Providence were represented. This was solely owing to the fact that at the time the council was called, *all* the churches but *one* (the 2d) were destitute of Pastors. This fact, will account, also, for the absence of Providence Pastors from the public recognition services, as there was then only the same one settled in the city, and even he was at that time in the state of New-York.

These particulars are mentioned, not that there is any great importance to be attached to them, but to show how cautiously and kindly the new church have endeavored to proceed in all things. Their object has ever been, and still is, to "avoid the least appearance of evil." The following was the order of the public recognition services :—

Introductory Prayer, and reading of the Scriptures, by Rev. Mr. Benedict,of Pawtucket.

Sermon, (as annexed) by Rev. C. W. Denison, of New York.

Prayer of Recognition, by Rev. Mr. Fisher, of Swanzey.

Address to the Church, by Rev. Mr. Spaulding, of Pawtucket.

Right Hand of Fellowship, by Rev. Mr. Smithers, of Thompson.

Concluding Prayer, by Rev. Mr. Cheney, of Olneyville.

These services took place, pursuant to adjournment, Oct. 1. in the Roger Williams Meeting House—for the friendly use of which the thanks of the West Church and congregation are thus publicly tendered. We are also under obligation to the leader of the Pine Street Baptist Choir, for his services on the occasion.

Since their recognition the Church have held meetings for worship, and as often as possible they have been of a public character. They have recently begun to assemble in Green-street Academy, where the congregations have been larger than they expected. Fourteen were added to the Church the first Sabbath in November. They have organized a Sabbath School with good prospects.

With regard to procuring a permanent place of meeting, they are prepared to follow the leadings of the good Providence of God. As soon as these arrangements are completed, their friends and the public will be duly informed. At present, all the friends of the master and the slave, of seamen, of temperance, and moral reform, not otherwise engaged, are invited to attend.

They affectionately commend themselves, and the righteous cause they represent, to the prayers and co-operations of all who are willing to aid in the freedom of the Church, of the pulpit, and the general welfare of mankind.

Signed in behalf of the Church,

JOHN S. EDDY,
JOSEPH ROBINSON,
WILLIAM H. HUDSON,
} Committee.

Providence, November, 1840.

A

REVIEW

OF THE

REV. MESSRS. COOKE AND TOWNE'S

HINTS TO AN INQUIRER

ON THE

SUBJECT OF BAPTISM.

BY WILLIAM HAGUE.

Pastor of the Federal Street Baptist Church.

BOSTON:

GOULD, KENDALL & LINCOLN.

59 Washington Street.

1842.

ADVERTISEMENT.

The pamphlet to which I have here furnished a Reply, was issued yesterday. On Saturday last, I first saw public notice given of the republication in this form of some numbers from the columns of the 'Puritan.' Of those numbers I had heard, but had not read them. A friend sent them to me; I read them on that day, and have this week prepared an answer. I mention this to show the reason of my noticing only one of the two authors, whose names are on the pamphlet before me. It having been publicly announced that the Rev. Mr. Towne was the sole author, I wrote under that impression. I have chosen to refer to him alone moreover, because I should not have noticed the book at all, had I not learned that it was from the pen of one of our city pastors; and as the matter now stands before the public, he is as responsible for one part of the production as the other.

Bulfinch Street,
Thursday, May 26, 1842.

REVIEW.

THERE is one feature of this pamphlet which will certainly be pleasing to every reader; that is, the tone of sincerity which animates it. The author writes like one who not only feels an interest in his subject, but also a conviction of the truth of his own statements. He takes a clear and decided position, and risks his whole cause upon a single issue. This we like. It is coming to the point. It exhibits the manliness inspired by sincere belief. It is true, here and there, we are forced to pause, and ask, "Is it possible for an intelligent Christian and scholar to believe this?" Yet the language and spirit of the whole production set the question aside, and lead us to the conclusion that he has written from his heart as well as his intellect; that he "believes, and therefore speaks."

It is not for the sake of paying a compliment, that we make this remark, but because we are really pleased when commencing a discussion, to feel that we have to do with a sincere man. It is not always so. In reading controversial writings, one's feelings are often ruffled by the impression constantly recurring, that this or that is said merely for effect, and rather from the spirit of "partiality and hypocrisy," than a deep conviction of its justness. We are aware that a man may be sincere in defending errror as well as truth; and that when through inadvertence, or prejudice of education, or want of sufficient knowledge, he has adopted one wrong principle, it may lead him into a thousand absurdities, yet it smooths the path of controversy, to believe that you have an honest opponent. Frail as Mr. Towne's argument really is, untenable as his position appears to be when sound philology pours its light around it, he undoubtedly thinks it

strong; and if he venture forth into this field of discussion with a bolder step and an air of greater confidence than many of his predecessors, it is because he sees less clearly than they, the difficulties which are before him, and the perils which beset his path. A man's confidence that he is right, sometimes arises from the limitation of his views.

Nevertheless, it must be admitted that this exhibition of a sincerity of belief, is blended with a strong glow of denominational antipathy. This appears at the outset, in refusing to apply to the Baptists the name by which they are usually designated. The reason assigned for this is, that it would imply a concession that they alone properly baptize. Hence, he insists on calling them "Immersers." Now this denotes a morbid state of mind, which would be very likely to bias his judgment, and unfit him for an impartial investigation. He, who cannot give to a denomination of Christians the name by which they have been long known in a community and among different nations, is ill prepared to do justice to their cause. If such a mode of attack were followed out, the mouths of different sects would be filled with contemptuous epithets. With equal reason, the Baptists might say, we will not call the Congregationalists by the name which they have assumed, for we also are Congregationalists; and to do so, would imply a concession that they have an exclusive right to the name. With the same reason we might say it of the Independents in England; as if yielding the name, implied that all other churches were in a state of subjection to a hierarchy. Just so too we might refuse to speak of the Episcopalians by their usual designation, on the ground that it involved a concession that they alone have bishops; and believing that in the scriptural sense, we have bishops as well as they, we might insist on calling them Diocesans. But what would be the consequence of all this? Nothing but strife, bitterness and mutual disrespect. Let us have nothing to do with such childish bickering. The apostle Peter places the practice of courtesy in the list of Christian duties; and if we have aught of its spirit, we will yield to each denomination the name by which it is usually known, and beware how we "strive about words to no profit."

With Mr. Towne's "preliminary thoughts," we think the Baptists will cordially agree. He says, "a divine simplicity characterizes the New Testament institutions, and it is contrary to the genius of the gospel, to lay great stress on outward rites. It rather invites the main solicitudes upon ordering the heart and life." In such a sentiment, it might be expected that the Baptists would heartily accord, since they have long been distinguished for maintaining the SPIRITUALITY of the Christian religion, and showing that none have a right to baptism at all, until they have repented of sin, and yielded their hearts to God. For this they have been persecuted for ages past in Europe. In the reign of Henry VIII., as Bishop Burnet tells us, a national creed was issued, approved by "the whole clergy of the realm," declaring that "infants must needs be christened, because they be born in original sin, which cannot be remitted without baptism, whereby they receive the Holy Ghost." The Baptists of that day could not assent to this, but defended the doctrine of infant salvation in all its breadth, and were exposed to the censure of all the Pædobaptists of England, for declaring that there is no difference "between the infant of a Christian and a Turk," but that both might be saved without baptism.

Equally ready am I to assent to another preliminary remark, that the gospel does not "lay stress on the *mode* of performing an external rite." I have never contended for any particular *mode* of baptism, but for the rite itself; for that which is essential to its very nature; for that which the word used in the commission of our Lord positively enjoins. If sprinkling were a mode of baptism, I should never think of practicing immersion. It would be a gross absurdity to do it, and a sin to urge it on the conscience of a Christian convert, if sprinkling a few drops of water on the forehead, would really meet the demand of the word in the baptismal statute. If the word *baptizo* in the Greek Testament does not denote the act of immersion, or dipping, in *distinction from other modes of applying* a liquid, the foundation of the Baptist argument is not laid in solid rock, but on a shifting quicksand. I am glad therefore that Mr. Towne has defined his position so clearly as he has done, in declaring that the word *baptizo* does not de-

note any particular use of water, but all possible ways in which it can be applied; that in the New Testament it evidently means to sprinkle; and, (to quote his phrase with all the emphasis with which he has printed it,) "THERE IS NOT THE SLIGHTEST GROUND TO SUPPOSE THAT ANY INSPIRED MINISTER EVER BAPTISED BY IMMERSION." Let him make this clear on the same principles on which we ascertain the meaning of other words in the English or any other language in the world, and I pledge myself at once to abjure immersion for ever, and to receive sprinkling at his hand.

Meaning of the Word.

It is evident at a glance, that the turning point in this controversy is the meaning of the Greek word *baptizo*, which stands in our Bibles with an English termination. The circumstances connected with the administration of the rite, the places chosen, such as Jordan and Enon, the force of the Greek prepositions *eis* and *ek*, which express a descent *into* and a rising up *out of* the water as definitely as any prepositions in the Greek language can do it; are all strongly *corroborative* of our position that the act of baptism denoted by the term in Christ's commission, is properly and adequately translated into English by the word *immersion* which comes from the Latin, or by the word *dipping* of Anglo-Saxon origin. Nevertheless, if it can be clearly proved beforehand, that the active verb *baptizo*, the name of an action, is, when used with reference to water, so indeterminate as not to denote any particular kind of action, but rather all possible modes of use of which water is susceptible, from that of a single drop to an ocean, then it follows,—that however much of doubt the circumstances and prepositions might occasion to tender consciences, the baptismal law from the lips of Christ, contained in the commission, presents a great variety of modes to the choice of the individual, or leaves it, as the Pope of Rome would say, to be determined by *church authority*. The common sense of mankind, has always determined that the language of law should be definite;

but this supposition attributes to the great Legislator of the church, language the most vague and indeterminate. The main question is, whether the word used by Christ, to enjoin baptism, in the last exercise of his legislation on earth, in giving that commission which is binding "to the end of the world," denotes a *specific* act or not. If it does not, then there is no *law* which certainly holds us to immersion, or defines what act the Saviour meant, whether it were the application of water to the head or the feet, the face or the hands. If it does, then all objections drawn from supposed difficulties, or improbabilities, or from the greater convenience of sprinkling, are no more to be regarded as arguments, than those questions which skeptics sometimes ask in order to throw discredit on the very letter and spirit of revelation.

Now this great question, "What sort of action does the word *baptizo* denote?" Mr. Towne approaches in a very curious way. It is worth while to mark it well, to see how sophistry may lead captive a confiding reader. He says, "All agree that baptism is water applied by a proper person to a proper person in the name of the Trinity. This much is fixed and settled." This broad, vague definition of baptism is very unscholarlike in a discussion where the meaning of the chief term is to be settled. Baptism is the name of some kind of action or other, and has nothing to do in itself considered with the character of the administrator or the subject, the invocation of the Trinity, or any particular element, whether it be oil or wine, or blood or water. After the meaning of the term is settled, then if the question should arise, what is involved in the performance of the *Christian institute* of baptism, the above quotation would be a just reply. What would be thought of the philology of a Jew, if he were asked, what is the meaning of the word sprinkle, and he should reply, it denotes the striking of the blood of a lamb, upon the door posts of a house by a proper person at a proper time, to commemorate a great deliverance? This would be a queer definition of a word which is the name of an action, but would do very well as an answer to another question, namely, "what is involved in God's *ordinance* of passover sprinkling?" Yet Mr. T. goes on

to say, "You will settle it therefore whether immersion alone, is baptism at all. If I fall from a ship's side and am thoroughly immersed — is that baptism? No. Or if men immerse me by force — is that baptism? No. Or if if I am immersed by my own consent, but not in the name of the Trinity — is that baptism? No. Wellt hen, neither immersion, nor the use of water in any way is baptism; WHICH IS SOMETHING MORE." p. 6. Now what absurdity is here! Why, if baptism be immersing, and especially if it be any application of water, then all this is baptism, though not *Christ's ordinance* of baptism. In the very same chapter he speaks of the pharisaic washings of hands, cups and couches, as real baptism, in the New Testament use of the term. And so they were, as we shall show, though not Christ's ordinance. Whence arises this confusion? whence this effort to confound the name of an action, with all the circumstances of an ordinance? Evidently from a disposition to lead the inquirer's mind away from the point at issue, and to get scope enough to put into the *word, baptizo*, all that vast variety of meaning which will subject the Saviour's rite to the caprice of every applicant, and give the dignity of its name to every way of applying water which the human imagination may suggest.

This is evident from the terms in which Mr. T. announces the ultimate conclusion at which he thinks he has arrived. "If the word therefore denotes the application of water in divers ways, it is indeterminate, like our word *wash*, and does not define any one way in which the water shall be applied in the religious rite. This conclusion is immovable. We have sustained it by a multitude of examples cited before: *and that all lexicographers concur in it, no intelligent Immerser will deny.*"

NOW THIS IS THE VERY THING WHICH I DO DENY. Here is a question of fact: Do all the lexicographers agree in saying that the word is indeterminate? I aver that the standard lexicographers of every country where Greek literature is studied, agree in saying just the contrary in their lexicons. If Mr. Towne has had private communications from any of them, reversing what they have printed, let him produce the documents or testimony.

But if the question is to be settled by an appeal to the books, the proofs are now before my eyes. My assertion is, that the words *bapto* and *baptizo*, (which are, as Mr. T. observes, both from one root and so nearly identical in meaning as to allow our speaking of them as one word,) are determinate as to mode, and in this the lexicographers generally agree.

The first authority which I will produce is one which might be expected above all others to support Mr. Towne's position — the Lexicon of the New Testament, by Doctor Robinson, Professor of Sacred Literature in the Theological Seminary at Andover. I quote him first, because his work contains English definitions, and is accessible to those who wish to consult it. Turn to the word *bapto*. The first meaning which occurs, is "to dip in, to immerse." The first example to illustrate this meaning, is John xiii. 26, where Jesus is represented as using the word to designate the act of dipping the sop into the dish before giving it to Judas. The next example is Leviticus iv. 6, where the Septuagint has this term. It is worthy of particular notice by the reader of the Bible, because the three words, *dip*, *sprinkle* and *pour* are brought into close connection. "And the priest shall DIP his finger in the blood, and SPRINKLE of the blood seven times before the Lord; and (verse 7,) shall POUR all the blood of the bullock at the bottom of the altar." Here are three different actions expressed by their three appropriate names, and yet Mr. Towne would have us believe that the first word (*bapto*) means the same thing as the other two! Could any thing be more absurd? This quotation of itself shows that the first word is determinate as to mode.

The second and last meaning in Robinson's Lexicon under *bapto*, is thus marked: "(b) by impl. *to tinge, to dye.*" That abbreviated word, denoting "*by implication*," is very important in this case, and involves the principle which Mr. T. from first to last has overlooked, and by overlooking it, he misunderstands the lexicons, and his philology is entirely confounded. The word *bapto* indeed means to dye, but then it is by IMPLICATION. And why by implication? Because if any thing be

dipped or baptized in coloring matter, staining, tinging, or dyeing is the *effect*. The first example to illustrate this meaning is Revelations xix. 13; a vesture dipped in blood. The word which the lexicographer has brought to prove that *bapto* means to dye is in the New Testament translated *dipped*. When therefore *bapto* means staining or dyeing, it only implies it, and denotes that it is performed by dipping instead of any other way. This indeed is the usual way of dyeing, as any one knows who has visited a dye-house. It is obvious too that a thing may be colored by being sprinkled, but *bapto* does not designate that act, and could never be used in connection with it in a literal sense, unless it were to express the idea that the substance had become thoroughly drenched, or as wet as if it had been dipped.

The principle here developed in relation to *bapto*, applies of course to *baptizo*. There is not a lexicon in the world, which does not give as the primary, the leading meaning, under *baptizo*, "to immerse, to sink, to submerge, dip or plunge, either two or all of them. And if to dye, stain, wash, or cleanse, is added, it is as we have just seen, by *implication*. Having now examined again, the celebrated lexicon of Scapula, I will here present all the meanings under *baptizo:* merge — immerse, (used in regard to those things which, for the sake of dyeing or washing, we immerse in water.) Likewise, merge — submerge, overwhelm with water. Also, *wash off — lave*. He then adds, that it is applied by Christians to the rite of initiation into the church. Now here are *all* the meanings given to the word, by one of the most celebrated lexicons in Europe. First, the primary, specific meaning, and then, in a parenthesis, the exclusion of any meaning more general, limiting its application to those cases of dyeing and washing, where for the sake of washing or dyeing, the thing is immersed. A like parenthesis occurs under *bapto*. Mergo, immergo — Item tingo, (quod fit immergendo:) that is, in English, merge, immerse, likewise dye, (which is done by immersing.) The lexicon of Scapula is authority over the learned world, and if *baptizo* means to pour and sprinkle, why are not those significations to be found here?

I have open before me another lexicon with English definitions, and will proceed to quote *all* those which occur under *baptizo*. It is Donnegan's, edited by Prof. Patton, of Princeton College, and may be found easily at the bookstores. *Baptizo*, to immerse repeatedly into a liquid, to submerge — to soak thoroughly — to saturate; hence, to drench with wine. Metaphorically, to confound totally, — to dip in a vessel and draw. Pass. Perf., to be immersed. There are no more, and yet Mr. Towne declares that he has proved the word to mean pouring and sprinkling, as well as immersion, and that in this indeterminate character of it, all the lexicographers are agreed! Surely, it required courage to make that assertion. I lay no claim to such bravery.

This principle that *baptizo* has a specific signification, and therefore means to wet, wash, or cleanse only by implication, thus "*by its own force*" determining the way of applying water, is clearly set forth by those three great lexicographers of the New Testament, Schleusner, Wahl and Bretschneider, the last of whom says in his Theology, Part II. 673, "An entire immersion belongs to the *nature* of baptism." The same remark applies to Hedericus, Stephens, Suicer, Passow and Rost.

Moreover, we may cite many cases in which the word *baptizo*, by its own force, must determine the meaning of the sentence, and if it have not a specific signification, the sentence has no sense. For instance, βαπτεται ἡ ναυς, the ship is baptized. Now the lexicons agree in saying that this means, the ship is submerged, or sinks. (See Donnegan and others.) Now if *baptizo* denotes *any way* of applying water, who can tell what happened to the ship? Such phrases occur in history, as may be seen in Polybius and Xenophon; but according to this philology, which I reprobate and pronounce entirely false, no one could tell whether the writer meant to say that the dew fell upon the vessel, or that the spray dashed over the prow, or that she was wet by a shower of rain, or that the sailors cleansed the deck, or that she sprung aleak, or that the waves washed the sides, or that she was launched, or that she was purified by some ceremony. Here order is turned into confusion.

Josephus, (Antiq. 9, 10, 2,) speaking of Jonah in the storm on his voyage to Tarshish, says the seamen would not throw him overboard, until the vessel was about to sink, or be baptized. Here the word in question by its own force determines the sense.

Again, how void of sense is this passage in Strabo, Lib. 16, unless the word before us has the character we assign to it. Speaking of the lake Sirbon, he says the bitumen floats on the surface, because of the nature of the water, which does not admit of diving, nor can any one who enters it be baptized, (or sink,) but is borne up.

I could fill pages with such citations, if it were necessary or desirable, showing that if the word does not *determine* mode, there is no clue to the author's meaning. But then it may be asked, what is to be done with those examples, which Mr. T. says, prove that *bapto* means to pour or sprinkle? Let us take them up, and see whether they sustain his assertion, or prove an extreme eagerness to force on the word a meaning which does not necessarily belong to it.

In his first example from Callimachus, he says the word *baptize*, means to "*draw up.*" "To-day, ye bearers of water baptize none" — that is, "draw up none." Now here the word has its usual meaning, "dip." The phrase is "*mē baptete.*" "To-day, ye bearers of water, dip not," that is, your pitchers in the river Inachus. Just so Aristotle says, (Quæst. Mechan. c. 29,) "the bucket must first be dipped — *bapsai* — and then draw up." Hence Donnegan's Lexicon says, under *Bapto*, "to draw out water *by dipping* a vessel into it." Yet Mr. T. says, this example proves that *bapto* has a meaning short of immersion! It reminds me of the saying of a celebrated logician: "How few there are who know when a thing is proved!"

His next example is from Hippocrates, who, speaking of a certain liquid, says, "when it *drops* upon the garments, they are dyed, (baptized.") Mr. T.'s comment is, "observe, the dropping of the liquid is called baptism." To which I reply, "Observe, the dropping of the liquid is called — dropping; but the *effect* of the process, which was to make a garment look as if it had been dipped in

coloring matter, is designated by a word, which by *implication* means to dye, as all lexicographers agree." To illustrate the fallacy of Mr. Towne's criticism, let us suppose for a moment that he were a Greek, studying English, and wished to know the meaning of the word *dip*. First of all, he would naturally turn to a lexicon, and I will suppose him to use one as comprehensive as Richardson's English Dictionary, which I have now before me, in two quarto volumes. There he finds the history of the word traced. "*Dip*. [Anglo-Saxon — Dippan — mergere, immergere — to dip — to dive. Dutch, Dippen, Doppen. Sw. Dopa.] to sink, to immerge, to put under water or other liquid, to depress, to sink below the surface, to enter or go superficially or slightly *into* any thing. Consequentially, to wet, to damp." Overlooking the principle involved in the word "*consequentially*," he says to himself, the word *dip*, means to wet — to damp. Then meeting such a passage as this in Milton's Comus,

> —— "a cold shuddering dew
> *Dips* me all o'er."

he gravely reasons thus with himself: "The word *dip*, may mean sometimes to immerse. But the cold dew, *falls on* one, and wets by a gentle sprinkling. I will remember therefore that the word *dip*, means to sprinkle." Now I ask, if he should persist in calling the act of sprinkling dipping, and appeal to Milton for authority, how would an English school-boy correct his mistake? Simply by informing him that the word *dip* means to immerse, and that the poet means to denote the *effect* of the dew, rendering one as wet as if he had been dipped.

This illustration may suffice to expose the fallacy and the folly of a vast host of Pædobaptist criticisms on this word; criticisms put forth by a comparatively small number of the clergy in England and America. For on the continent of Europe, the really learned have rarely if at all exposed themselves to such a censure. Let it then be borne in mind, that if Mr. Towne can prove in any way that *bapto* means to pour or sprinkle, on the same principle I will prove that to dip means to pour or sprinkle. I will bring as many examples from English literature to

prove the latter, as he will bring from Greek literature to prove the former. Such a passage as this from Spencer would be quite to the point. Of Hope he says,

> "She always smyl'd, and in her hand did hold,
> An holy-water sprinkler dipt in dew,
> With which she sprinkled favors manifold
> On whom she list."

How evident it is that as the dew *fell in drops* on the instrument called a sprinkler, that the word "dip," there means sprinkled. In the same way it can be verily proved that the word *immerse* means to sprinkle, and to sprinkle may mean to immerse. And in fact that not one word in the English language specifies with invariable certainty any one way of applying water. Surely, "words are but air!"

As these remarks on a false principle of interpretation will apply to the use which Mr. T. makes of most of his examples, I will only notice one or two more, which being printed in capitals, he probably deemed particularly important. "Homer in his battle of the frogs and mice says: He fell and breathed no more, and the lake was tinged with the purple blood! Was the lake immersed in the blood of a mouse?" It may not be necessary for me to do it, but I will just hold a candle to the reader. I will quote from an English poet, and then ask a question. Cowley, in the Davideis, Book II. says,

> "Still does he glance the fortune of that day,
> When *drowned* in his own blood Goliah lay,
> And covered half the plain."

My question is: Can a man be drowned in the blood that he has carried in his veins? You answer, No. I ask then, do you not see that to *drown* means to sprinkle or bedew? You reply at once that I have quoted from a work of imagination; that the poet has used a *hyperbole;* that one design of a hyperbole is to magnify an object, and that though I could not see the propriety of the figure without understanding the literal meaning, yet it is absurd to look for that meaning in such a case. Having once gotten the literal meaning, we can see its manifold applica-

tion in figures; but for us, figurative language can have no existence unless we first learn what is literal. A school-boy who is so far advanced as to master the elements of rhetoric can see this; but such noble authors as Kaimes and Whately write in vain for theologians who have a favorite point to carry.

This use which some defenders of sprinkling have made of Homer's battle of the frogs, reminds me of a poem once made by a playful student on another sort of battle, namely, with some bugs which had been crushed upon his bed. The line which I refer to was, "Lo, my couch is drenched in gore." If any thing like this had occurred in a Greek writer, a few among the clergy of our day would have stood ready to assert that the word translated "drenched," means to sprinkle. And what candid inquirer cannot see, that a position must be false which requires men to trample down the plainest rules of speech, and to argue on principles that would overturn the very foundations of order in language?

The reply of the Sibyl touching the destiny of Athens, Mr. T. puts all in capitals, as if he thought it decisive. His quotation is, "Thou mayest be baptized, O Bladder, but it is not permitted to thee to go under the water." He takes it from Plutarch's life of Theseus. His comment on it is, "this floating upon the water is called baptism." I might well insert a note of admiration here, but I forbear. Let his inquirer just turn to the translation of Plutarch. It is a common book, and found in most of the stores. The first life recorded is that of Theseus. The answer of the Sibyl is there in a single line:

"The bladder may be dipped, but never drowned."

This is poetry and good sense; the other rendering is nonsense. The design of the oracle was to represent Athens as overwhelmed, pressed down with calamities, yet rising again by its own energy as soon as that pressure is taken off; and the idea of complete submersion was *essential* to that design.

So far is floating from meaning baptism, that Lucian in his dialogue of Simon the Man-hater, puts this expres-

sion in his mouth: "If I should see any one floating towards me on the rapid torrent, and he should beseech me to assist him, I would thrust him from me, *baptizing* him until he should rise no more." Admit Mr. T.'s definition of *baptizo*, the application of water in any mode, and the sense is destroyed.

In order to corroborate the statements I have made touching Mr. T.'s lexicography, I will just treat one or two English words in the same way he treats the word *baptizo*. I will take the word to *sail*, supposing an officer of the government to have before him a written document from some high authority, to sail to Nova Scotia. The word literally means "to pass by means of sails." A common man, without prejudice, would conclude a voyage by sea to be meant. But by consulting various authors, it is found that the word *sail*, "by its own force," does not determine any thing about the mode of conveyance. It is found that Milton's angels *sailed* through the air, "the eagle sails along the sky," the sailing kite was born by the gentle breeze, the man in a balloon sailed many miles, the moon "sailed through the heavens," the queen in her coach, full-robed, *sailed majestically along*, &c.; and the conclusion is, that the word *sail* means motion in general, and the command to sail to Nova Scotia, would be obeyed by walking, or riding, or going in a railroad car.

Just so, the command of Christ, "Drink ye all of it," might be evaded by one who wished to dispense with tasting wine in the Lord's supper. Common people suppose that the word *drink* in that command, means to "receive the liquid into the mouth and swallow it." But it is found by the learned, that the word means also "to absorb, to inhale, to take in eagerly, to salute with wine, to hear, to see, to wish well in the act of taking a cup." (See Johnson, Walker, Richardson.) The earth "drinketh in rain," the flowers drink the dew, the ears drink in sounds, the eyes "drink the light,"—from fingers dipped in vinegar the aching temples "drink refreshment." Evidently then, to drink does not mean to swallow, "but *receiving in any mode;* and so the divine command may be obeyed by inhaling fumes of wine, or letting it drop

upon the hands to be drank up by the pores. Absurd as this may seem, the candid inquirer will bear me out in saying, the philology is just as sound as that which asserts *baptizo* to mean the application of water in any mode that is possible.

On the philological principles of this Essay, I would defy Mr. T. or any Pædobaptist writer to cope successfully with the Universalists, when the meaning of the word *αιωνιον*, eternal, is in question. The one party as much as the other, violate a self-evident rule of criticism, thus stated by Ernesti, (p. 71,) "that the literal meaning is not to be deserted without evident reason or necessity;" and the Pædobaptists especially violate another canon stated by the same writer, "let not the translator commute genus for species, nor antecedent for consequent," page 100. Hence both parties feel a difficulty in translating the chief word, pertaining to their particular system. The Pædobaptists cannot find an Anglo-Saxon word to suit them, but must cover up the idea in the original Greek, and the Universalists, instead of giving us a word that is definite, in the English tongue, tell us of "an *aeonian* God, who regards all people with an *aeonian* love, has provided for them an *aeonian* salvation, together with an *aeonian* righteousness through which they shall now experience an *aeonian* consolation, and finally possess *aeonian* life in a *aeonian* kingdom; but if they reject and despise all this, they will be compelled to suffer *aeonian* punishment." The word expresses nothing with *certainty*.

Having dwelt thus long on Mr. T.'s lexicography, and set forth the principles on which the reader may dispose of all the examples he alledges, I proceed to consider his view of

The Testimony of the Greek Church.

His inquirer very properly asks if the Greek church do not practice immersion, and if they are not good authority on such a question? Mr. T. objects to them as witnesses on account of their superstition; says that they do not always practice immersion, and are therefore against the *principle that it is essential to baptism.*

To this I answer, that as this controversy turns on the meaning of a Greek word, the superstition of the Greeks has nothing to do with their testimony as to its import. Suppose a question of great interest should arise in this city about the meaning of a word in the Mahometan Koran. That book was written in Arabic; and if there were in Asia a community who had always spoken Arabic, and had always had the Koran in their hands from the first, and the word in question had always been in common use among them, would any man of common sense say that their testimony were worth nothing? Does the superstition of an English sailor render him incompetent to tell the meaning of the word *sail?* Does the superstition of any man among us, affect his competency to testify to the meaning of the word *sprinkle?* Now let it be remembered, that among the Greeks, *baptizo* is as common a word, as sail, or sprinkle, among us. It is one thing to ask a man's testimony to the import of a current term in his own language, and quite another thing to ask his opinion on a doctrine; and in this case, it is not so much the testimony of the Greek church, as of the Greek nation, which we desire.

Now in regard to the practice of the Greek church, the stress which they lay on immersion, and the reason for it, I have evidence before me sufficient to settle the question.

The first testimony I shall adduce, is from a pamphlet published in Athens, in 1838, by Theocletus Pharmacides, Secretary of the Holy Synod of Greece. It seems that some of the Russian divines had been endeavoring to justify some sort of ablution short of immersion, as being the Christian rite. Pharmacides says: "But we ask the very pious Russian divines, where they found this two-fold mode of baptizing? Was it in the New Testament? But in that, *baptizo*, in the command of our Lord, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' (Matt. xxviii. 19,) signifies nothing else than that which the same Greek word properly signifies. And this is manifest from the baptism of our Lord himself, who when he was baptized, *went up straightway out of the water;* (Matt. iii. 16;) but he who goes up out of the water, goes

down first into the water; that is, he is all baptized in it. One mode therefore of baptizing, we learn from the New Testament — that by immersion, (*καταδυσεως*); and immersion is no other than an entire covering by means of or in water. Then again, the Russians were taught Christianity *by us*, and from their teachers they learned one and *only one* mode of baptizing. And do not the Russian divines know how much debate exists, and how much contention takes place, between us and those who receive sprinkling (*rantismon*) or pouring, instead of baptism? Sprinkling or pouring, instead of baptism, according to the proper signification of the word, was introduced into the church by the Latins, in the twelfth or thirteenth century, and they also have received it who have separated from the Latin church. And it is not yet probably an entire century since immersion as baptism was entirely disused in Germany. But that the verb *baptizo* in the New Testament signifies nothing other than what the verb properly signifies, we bring as a witness also a divine of the Latin church, Dr. Frederic Brenner."

Pharmacides goes on to quote Dr. Brenner on the point, and then proceeds: "See here a divine of the Western church explains the word *baptizo*, in the command of Jesus Christ respecting baptism; and as he explains the word, other divines, of whatever church they may be, cannot but explain it. But since the Western church sprinkles or pours, and *does not baptize*, it is impossible that she should not wish to justify herself. Whence also Dr. Brenner brings after the above, reasons for sprinkling or pouring; but these arguments are very much forced, as is the conclusion."

The next witness I shall bring, is from a pamphlet, entitled, "Catechism or Orthodox Doctrine of the Oriental Church, for the use of the Greek Youth. Published with the approbation of the Holy Synod: fourth edition, Athens, 1837."

Page 26. Baptism is a mystery in which the body is washed (*louetai*) with water.

Page 27. The person baptized is submerged (*buthizetai*) in water, while the minister of Christ or priest pronounces these words, &c.

My third witness shall be the Bishop of the Cyclades, a member of the Synod of the Kingdom of Greece. His pamphlet was published in Athens in 1837, entitled, "Orthodox Doctrine." It is composed in verse. The plan of it is this: A young man, born of Greek parents in Washington in America, and baptized by a Greek priest who happened to be there, having been left untaught in the Greek religion, on account of the early death of the priest who baptized him, after having obtained an education, returns to the land of his ancestors. He finds himself ignorant of their religion. Fortunately he falls in the way of a presbyter, who kindly explains to him the things necessary to his salvation. This book is designed to be a brief system of theology, and at the same time to expose the dangers of those young Greeks who are educated in America! In regard to baptism, it says, (page 238,) "Let him who is about to be baptized and become a Christian, stand uncovered. At the same time the fonts must be capacious, that they may be full of water, so as to contain the whole body of the person baptized, even to the crown of the head; and that the water *may cover the hairs of the head.*"

Out of the mouth of two or three witnesses, every word shall be established; and yet I will add the testimony of one more, a Greek writer to whom Pharmacides refers with great respect, and well known in Europe, Alexander de Stourdza; who in a work entitled "Considerations on the Doctrine and Spirit of the Orthodox Church," published in Studgart in 1816, says: "The Western Church has done violence to the word and the idea of the rite, in practicing baptism by sprinkling, the very enunciation of which is a *ludicrous contradiction*. Baptism and immersion are identical."

What now should be thought of Mr. Towne's statement that the Greeks do not lay as much stress on immersion as the Baptists of this country? and also that "they are against the principle, that immersion is essential" to the ordinance? Has he known whereof he affirmed? Has he been misled, or has he failed to inform himself, and then spoken rashly? I can make no other supposition without impeaching his sincerity, which I would not do

by any means. But though a man be sincere, rashness connected with the want of knowledge, is certainly no virtue.

Let the testimony of the Greeks be weighed well. We ask not their opinion as to what good baptism will do, or under what circumstances it should be administered, or on any doctrine of the church; but their understanding of an important word, which is the same now in their every day speech, that it was in the time of Christ. There has been no change. The writings of the modern Greeks on the meaning of baptism, are conformed to their early Christian literature; as for instance, to the expressions of Chrysostom who says, that in baptism "our heads are submerged in water as in a tomb." (Hom. 25, in Joan.)

As I look around me here, and see the practice of sprinkling called baptism, I am led to ask whence it came? I press the question on the Oriental church, and she answers "not from me." She abjures it as an innovation which annihilates the ancient rite, and charges its introduction on the Papal church. I turn to the latter church and address the same question to her, and she acknowledges the saying of the Greek to be true. She declares that immersion was the primitive practice, but that by authority committed to her, *she changed it*. She admits the deed, and claims the right to do it. The large and beautiful marble baptisteries throughout her realm, the relics of many centuries, stand as monuments of a buried rite. Her scholars and her priests agree in understanding the Greek word, and the primitive practice as the Greeks themselves do. I turn to the Reformed churches, and their learned men, with the writings of the Reformers in their hands, declare in the language of Calvin, "the word *baptize* means to immerse, and *it is certain* that immersion was the practice of the primitive church," * yet plead for the change, since it is made on the ground of expediency or convenience. While these replies linger on my ear, my attention is roused by a few voices of the clergy of New England, denying what the learning of the old world has established, and making assertions in bold tones touching Greek literature, at which the learned Greeks,

* Calvin's Institutes, Art. 'Bap.'

Italians and Germans, of different churches and opposite opinions in theology, alike profoundly marvel.

Although the practice of immersion prevails so generally in the countries of the Eastern church, where the Pope never swayed a sceptre, yet because it is different in those which are or have been papal, Pædobaptist writers often represent us as setting ourselves against the decisions of a vast majority of the learned of Europe. This is an entire mistake. Whatever may be the practice of churches, determined as it has been by kings and parliaments, popes and cardinals, the learning of the world is on our side in this question. On no point within the whole compass of theology, is there so great a union of opinion, though not of practice, among the really learned of different nations, as is justly observed by the Secretary of the Synod of Greece. What though Calvin did not practice immersion? It is enough for me to know that he said "the word *baptizo*, means immerse, and it is certain that immersion was the practice of the primitive church." What though Luther did not practice immersion? It is enough for me to know that he asserted it to be the proper mode, as the only one "answering to the signification of baptism," and that he so rendered the Greek word in his German version of the New Testament. What though Melancthon did not practice immersion? I know that he gave it the suffrage of his judgment. I might say the same of Beza, Erasmus, Witsius, Venema, Turrettein, Spanheim, Grotius and Mosheim, the first of whom says, "*baptizo* does not signify to *wash* except by consequence," and the last of whom declares, "baptism was performed in the second century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (Eccl. Hist. Cent. I. II.) All the learning of modern Europe, and of the most celebrated critics now living, Greek, Catholic and Protestant, utters but one voice on this point. If the clear and positive testimony of the leading scholars of the universities of Germany will have any weight with Mr. Towne or the reader, they may find it in an article from Professor Sears, in the Christian Review for March, 1838. The Catholic Church, too, speak-

ing through such men as Bossuet of a former age, and of the present, Wiseman, now President of the English College at Rome, is strong in the assertion of the one meaning of the word, and of the ancient practice being in accordance with it, though her own is not so. Let it be remembered therefore, that the literature of the world is with us, and then let it be asked, whether Mr. Towne can be justified in charging us with arrogance for maintaining a position which the wisest men of every age have proved to be right? Is assumption on our side, or on his?

Nor is Tyndal, the father of our present English version, to be left out of this list. Mr. T. places the weight of his opinion on the side of sprinkling. Whatever may have been Tyndal's practice, we have his express testimony to the scriptural character of our view of baptism. In a comment on Eph. v. 26, after reprobating the conduct of the Romish clergy in using a Latin form of words, he says: "Now as a preacher in preaching the word of God, saveth the hearers that believe, so doeth the wasshinge, in that it preacheth and representeth to us the promise that God hath made unto us in Christe; *the wasshinge preacheth* unto us that we are clensed wyth Christe's bloude shedynge, which was an offering and a satisfaction for the synne of al that repent and beleve, consentynge and submittynge themselves unto the wyl of God.* The *plungynge into the water signifyeth* that we die and are buried with Christe, as conserning the old life of synne which is Adam. And the *pulling out again, signifyeth that we rise again with Christe* in a new life, full of the Holy Gooste, which shall teach us and gyde us, and work the wyl of God in us, as thou seest, Rom. vi." This passage occurs in a work, entitled, "The Obedience of all Degrees, proved by God's Worde," imprinted by William Copland, at London, 1561. Probably Mr. Towne was not aware of the existence of such a passage from

* So Cowper:

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood,
> Lose all their guilty stains."

the pen of Tyndal, or he would not have not spoken as he has done.

We may see then who, in this controversy, are Mr. T.'s real opponents. First, *all the Greek nation*, who are competent witnesses of the meaning of a term in their native tongue. Secondly, all the learned of other nations in Europe, who feel that in their assertions they have any reputation to risk *as scholars*. Though these latter practiced sprinkling, yet they did not do it on the ground that the word *baptizo* meant sprinkle, or that such was the practice of the apostolic age. Like the Catholics, these Protestants plead for it on the ground of expediency, convenience, or church authority. Mr. T. knowing that a free community, educated like ours, will not ultimately hold to the practice on *such grounds*, feels himself bound to support it by the Bible, or give it up, and is thence driven to make the most daring and reckless assertions. He seems dissatisfied with the moderate statements of Dr. Woods and Prof. Stuart, and apologizes for what he calls their "concessions," as arising from their liberality. But those venerable veterans in controversy have made the very best of their cause, and after all, it is the only point within the compass of theology on which they lose their wonted strength. See how Mr. T. arrays his scholarship against the leading men of every church. He says the word means to *sprinkle and pour!* Weigh the statement against that of Beza, the author of Latin poems, the Professor of Greek at Lausanne, the colleague of Calvin and the translator of the New Testament, yet not a Baptist in *practice:* "Baptizo does not signify to wash except by consequence, for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water; which is the external ceremony of baptism." (Epistola II. ad Thom. Silium, Amotat in Marc. vii. 4, &c.) So Dr. Wall, one of the "Lights of the English church," who wrote more largely than any man in England in favor of infant baptism, says that immersion was the *primitive practice*, and that "*this is so plain and clear*, that one cannot but pity the weak endeavors of such Pædobaptists as would maintain the negative of it. 'T is a great want of prudence as well as

of honesty, to refuse to grant to an adversary what is certainly true and may be proved so. It creates a jealousy of all the rest that one says." So I might mention Dr. Campbell, of the Scotch church, principal of Aberdeen College, who made Hume actually ashamed of his argument on miracles, and was indeed the greatest biblical critic of the age in Great Britain, in one of his theological lectures, urging the exercise of candor on young ministers, cites as a ridiculous instance of the want of it, the case of those who deny that immerse is an adequate translation of *baptizo*, merely for the sake of party effect. And without going further, weigh the statement against that of Bossuet of the Catholic church, the Bishop of Meaux, who says, "John's baptism was performed by plunging. In fine, we read not in the scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils and by the ancient rituals, that for thirteen hundred years, baptism was thus administered *throughout the whole church*, as far as was possible."

Again I say, let the reader judge on which side is arrogance and assumption; on mine or that of my opponent.

If what I have now advanced in regard to the lexicography of the word in question be true, then Mr. Towne's whole argument is destroyed. It is not necessary for me to proceed further. All those trifling suggestions about the inconvenience of immersion, to the apostles and others, are swept away. The error must then die of itself. If I have crushed the head of the serpent, I may well let the tail alone. Nevertheless, a few words on Mr. T.'s treatment of several passages of scripture may meet the wants of some inquirers. I will proceed therefore briefly to notice his objections to our views of the

Baptisms of the New Testament.

I. *John's Baptism.* It is useless in this connection to discuss the question whether John's baptism is to be called Christian or not. The New Testament has but one *name* for the ordinance, by whomsoever administered, and the *act* must have been the same. John's baptism came "from

heaven." Jesus received it, and the disciples had no other. If, as we have proved, baptism means immersion, then John immersed. But Mr. T. cannot see how it was possible for John to immerse so many people as resorted to him, in a year and a half. "The passage of scripture cannot import less than five hundred thousand." This reminds me of Voltaire's objection to the narrative of the slaughter of the infants, in the second of Matthew. Why, he says, Herod must have slain fourteen thousand; and how was it possible that the other historians should not have noticed it? This will do very well for a skeptic, but it is absurd for a Christian to place his *guess* in such a case, against a plain statement of the Bible. No number is mentioned; but he *guesses* how many there were, and then guesses about John's amount of strength, and concludes by putting these *guesses* in print as an argument!

It is said again that the phrase translated "much water, means 'many springs.' The plural form decides this point." Astonishing! And yet the same evangelist uses the same phrase in Rev. xiv. 2, to denote the "deep-sounding sea." By this we may judge of Mr. T.'s philology, and of the way in which he makes words, "by their own force," decide a point.

II. *The Baptism of Christ.* Most young Christians would naturally feel an interest in their Saviour's baptism, and would wish, if it were possible, to be baptized as he was. And as the record in the third chapter of Matthew always suggests the idea of immersion, millions have hence believed that the Saviour was immersed. Special effort is therefore made to neutralize the force of this example. First we are informed that Christ's baptism was not Christian. It was only a "Jewish ceremony." The Mosaic law, he says, "required *every priest* to be consecrated to his work by being washed with water; Lev. viii. 6; and as this is the only statute in the code which made it necessary for him to be baptized, there is no doubt but this is the statute to which he referred." Now there is one passage of scripture which sweeps all this away. It is Heb. vii. 14, where Paul says, "it is evident that our Lord sprang out of Judah; of which tribe Moses *spake nothing* concerning priesthood." Here the

apostle asserts, that no statute of the Mosaic law touched the priesthood of Christ, who (verse 13) "pertaineth to *another tribe, of which no man gave attendance at the altar.*" Had Mr. T. never read this passage, or did he forget it?

He adds, that we must "either admit that this was the design of Christ's baptism, or deny that he fulfilled all righteousness." Only think of this! how dispassionate! We must either admit that Jesus was baptized as a Jewish priest under the law of Moses, or else deny the Saviour's words to John: "Thus it becometh us to fulfil all righteousness." I must leave our author and Paul to settle this. It was the Holy Spirit who indited the seventh of Hebrews.

The next statement on Christ's baptism is equally astounding. "The ceremonial law required that the washing of the priests, (Lev. viii. 6,) when consecrated to their office, should be performed by sprinkling. Num. viii. 7. According to the scriptures, therefore, Jesus our Priest was sprinkled." All I ask is, that the reader will peruse the law of consecration in the eighth chapter of Numbers, and then ask himself if Jesus fulfilled that at Jordan?

In what sense then did Christ fulfil righteousness by his baptism? I answer, the term righteousness here denotes *practical obedience*, as in Luke i. 6. And baptism was a part of Christ's obedience "as a son," because it was an *appointment of the Father*, that thus he should be made "manifest to Israel." John knew not the Messiah personally, nor under what circumstances or at what time he should see him. But he knew that the *circumstances* were appointed. The *event* made it plain. Such is John's own account. See John, i. 31, 33. "And I knew him not, *but that he should be made manifest to Israel*, therefore am I come, baptizing with water. And I knew him not; but he that sent me to baptize with water, *the same said unto me*, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." In baptism, therefore, Christ is our example; and it is our duty for the same reason that it was his; namely, *it is an appointment of God.*

III. *The Baptism of the Three Thousand.* Mr. T. thinks that the three thousand converts on the day of Pentecost could not have been immersed, because *there was not water enough in the city; the brook Cedron was dry, and no suitable place could be found.* Is it possible that Mr. Towne should have allowed himself to write this, when Dr. Robinson's work on Palestine has been so long before the public? In that the answer is complete. In vol. I. sec. vii. 9, there is an article of nineteen pages on the supply of water in Jerusalem. The extent of the cisterns, reservoirs, fountains and pools, for all the purposes of life, appeared truly amazing to the Doctor, who observes, that "in the numerous sieges to which Jerusalem in all ages has been exposed, we no where read of a want of water within the city."

But Mr. T. says, "the Jews would sooner have admitted the swine to the baths than the disciples." See Acts ii. 46, 47. "They were daily in the temple, praising God, * * *having favor with all the people.*"

So I might proceed to mention all the little improbabilities and inconveniences which a fertile imagination has thrown up, to discredit the obvious sense of the record of baptisms in the Acts of the Apostles. Proceeding in the same spirit, I could just as easily throw uncertainty and great doubtfulness over the records of some of our own missionaries in Burmah. If Dr. Judson had written some of his communications in Greek, I could show just as plausibly the great improbability that by the word *baptizo* he always meant immerse. Just so in regard to Oncken in Germany; in cases where he has baptized in great haste, and amidst great trials, I could suggest a multitude of difficulties of the same sort, against understanding his accounts always to involve the idea of immersion. One of the best attested facts in history, is, that on the 16th of April, 404, Chrysostom immersed three thousand Catechumens, young persons who had been instructed in Christianity at Constantinople. This he did with the assistance of none but the clergy of his own church. And yet there are as many improbabilities to be suggested against this statement as against any of the missionary accounts in the Acts of the Apostles.

Mr. T. well observes, that "this controversy touches more than the simple question of immersion." Ay, — it does indeed. It touches the fundamental principles on which all languages are to be interpreted; for on those adopted here, there is not a page of the Bible which gives forth a definite meaning. No controversy can be settled, "shadows, clouds, and darkness rest upon the prospect," and skepticism becomes the dictate of wisdom, because faith can have no foundations.

The number of instances in which this work betrays ignorance, or forgetfulness of plain scripture facts, is quite startling. The writer speaks as if the Jews knew nothing of religious immersions. He says that the Apostles "had been educated to regard sprinkling as *sufficient* for ceremonial purification, and from early childhood had seen the leper and the Levites, and indeed the vessels of the temple cleansed by sprinkling." This is something like a statement which President Beecher, of Illinois, has ventured to make on the same subject. He says, "Nor is the washing of the clothes, so often spoken of, enjoined by a word denoting immersion." Now for the refutation of this, just turn to Numbers xxxi. 21, 23. "This is the ordinance of the law which the Lord commanded Moses. Every thing that may abide the fire ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation; and all that abideth not the fire, ye shall make *go through the water*." Now this passage has been in the Bible ever since these writers were boys, and how is it, that to all intents and purposes they never saw it? Very different from theirs is the statement of Calmet, as edited by Dr. Robinson. He says, "the priests and Levites before they exercised their ministry, washed themselves. (Ex. xxix. 4; Levit. viii. 6.) All legal pollutions were cleansed by baptism, or plunging into water. To touch a dead body, &c., required purification. These purifications were not uniform; generally, people dipped themselves entirely under the water, and this is the most simple notion of the word *baptize*." (See the article, Baptism.) It is asked with a tone of triumph, in relation to Mark vii. 4, whether the Jews immersed their *beds*. If any one doubt the

possibility of this, let him read the article in Calmet on Beds; and as to the fact, the Jewish canon in Maimonides runs thus: "A bed wholly defiled, if he dips it part by part, it is pure." Their beds were not like ours. Again the Jewish rule is, "if any man wash himself all over, except the top of his little finger, he is still in his uncleanness." Is not a Jewish Rabbi, from whom the learned have quoted seven centuries, better authority on Jewish customs than a New England clergyman?

Again. Mr. T. has insisted with some stress, that when the eunuch read that passage quoted in the 8th of Acts from the 53d of Isaiah, he must have just received an idea of sprinkling from the last verse of the 52d chapter: "So shall he *sprinkle* many nations." Now in the septuagint version, published in Greek, two hundred and eighty-five years before Christ, this word rendered *sprinkle* is translated *astonish*, (*thaumasontai.*) Then it would read,

> "So shall he astonish many nations;
> Kings shall shut their mouths at him."

The parallelism so prevalent in Hebrew poetry confirms this version. Gesenius in his Hebrew Lexicon sanctions it and throws light on its origin. Mr. T. says that "Immersers, in their anxiety to evade the point of this argument, find fault with our translators for following the original Hebrew in this place, and not preferring the translation of the Seventy. But this evasion is insufficient." Strange assertion! Here I ask, did not Mr. T. know that the version of the Seventy is the *very one* from which Luke *quotes the passage in question?* The Evangelist himself takes the text of the Seventy, word for word! And well he might, for by that Greek version, foreigners became acquainted with the Old Testament, and as Rosenmuller says, "the Eunuch was undoubtedly reading that version, for he does not appear to have been taught Hebrew." See then how the Greek text of Luke overturns Mr. T.'s argument on this point, so that his labor is lost, and his censure on us is shared by an inspired Evangelist!

In theological discussion nothing has a more injurious influence on the mind of a good man, than the yielding

up of the feelings to the domination to a party spirit. And nothing is a stronger indication of this, than the practice of warping scripture to suit a purpose. I was struck with an instance of it a day or two since in looking at a little work of Rev. Mr. Winslow, on Baptism, who in quoting Leviticus xiv. 6, to establish his point, has left out the last three words, which materially affect the sense. I should be pained to think that he had done this by design, but am inclined to believe that he copied the quotation from another, inasmuch as I know the same thing to have been done by a previous writer.

In taking leave of the work before me, I cannot but express the hope that whatever controversy this subject may yet occasion here, all appeals to party prejudice may be avoided. Against this, the love of truth is the only safeguard. In such cases, nothing is more easy than a retort, but of what avail can it be? The learned Dr. Wall professed himself ashamed of "the profane scoffs" of writers on his own side, against immersion; and deeming it most probable, as he did, that Jesus himself, that Mary the mother of our Lord, "the other Mary," and the "holy women" who were much with Christ, received baptism in this way, his religion kept the door of his lips, and prevented him from uttering against it the charge of being indecorous or unseemly for persons of either sex, or any rank. Harsh epithets and insinuations against one's motives do not require much research. As for myself, if I had written on this subject for mere party ends, I should own that I had committed a great sin, and without repentance I should expect to meet the frown of my Judge in the final day. Let me but be convinced that our Saviour in his last command to his disciples did not enjoin "any particular way" of applying water in the initiatory rite which he appointed, and it would cost me no sacrifice openly to avow my belief. For in taking my position as a Baptist, I did not yield to the prejudice of education, or the current of sympathy, or the prevailing custom, but was "driven in spirit" to do so from the light of truth and the dictates of conscience. Seeing Christ's command to be explicit, I saw that it was at my peril to disobey, since he had said, "he that loveth me not,

keepeth not my sayings." Acknowledged as it is on all hands that baptism is an *initiatory* ordinance, that it precedes communion, just as an oath of office precedes all the acts peculiar to it, I perceived that it was no bigotry in any church to insist on the connection. The great question before me was this: What does the command of Christ mean? During the third year of my course in college, I spent days and nights in the investigation of it. If at any time a plausible argument against immersion made a temporary impression, the simple study of the Bible would erase it, till at last I was constrained to differ from a circle of most endeared associates, some of whom are now in heathen lands and some in heaven, and to go forth in baptism, "following the Lord fully," saying "thy word giveth light, and *thy law is the truth.*

Acquainted as I have been with a host of theological students of Pædobaptist denominations, I cannot but utter my sincere conviction, that if before committing themselves publicly to the ministry they would examine this subject closely and prayerfully, their conclusions would be very different from what they are. How many commence an examination apparently in good earnest, and soon finding themselves sorely pressed to differ from their beloved friends, begin to falter; and ere long, coolly saying, "well, it is non-essential," abandon the matter entirely. Hence follows an indifference to the whole subject, or else a morbid sensitiveness, which renders the very mention of it painful. But if all candidates for the Christian ministry would at the outset adopt the maxim of Chillingworth, "the Bible, the Bible alone is the religion of Protestants," very soon would the unity of the primitive church be restored, and all rejoice again in owning "ONE LORD, ONE FAITH, ONE BAPTISM."

APPENDIX.

It has been my chief design in the foregoing Reply to show the true meaning of the word *baptizo*, on which this whole controversy turns; for if that be settled, all arguments against immersion are utterly invalid, derived as they must be from custom, inconvenience, church authority, or mere conjecture. Hence I have omitted to notice several minor points connected with the subject, as of comparatively no importance. But as the printer informs me that there is a blank page at the end of his form, I subjoin one or two remarks.

It is well known that Baptists have generally regarded Paul's expression in Rom. vi. 4, *buried with him by baptism into death, &c.*, as an allusion to the ancient practice of immersion. Mr. T. has written nearly nine pages to show that there is no such reference. I have already quoted Tyndal's opinion on that point, and might quote to the same effect, the opinions of the learned writers of every church and every age. But Mr. T. asserts that there is no allusion to the outward act of baptism at all. It relates, he says, to spiritual purification. His strong argument is one which he puts in italics, with two notes of admiration following. "Mark it, if the burial is literal, the death is literal also. If there must be a literal burial, there must *be a literal death!!*" Now a few words will dispose of this. Let Paul himself answer it. He marks the point of similitude. He says, "we are buried with him by baptism into death, that LIKE AS CHRIST *was raised up* from the dead, so we should walk in newness of life." I ask then, was Christ's resurrection a *literal* resurrection or not? Was that only a spiritual resurrection? Why, this is neology. Some of the Transcendentalists (so called) speak in this way, and the author of Charles Elwood comes very near it; but I should grieve

to think that such a man as Mr. T. had adopted a principle of interpretation that would lead to it. We believe that in the case of our Saviour, there was a *literal* burial and a *literal* resurrection, and that the initiatory rite of the church, sets forth this glorious fact in a visible emblem. Let any candid inquirer read 1 Pet. iii. 21, leaving out the parenthesis for the sake of connecting the first and last parts of the verse together, and see if there the apostle does not assert that baptism exhibits in a *figure* the resurrection of Christ.

On page 61, it is said that *most of the immersions in this country, were derived from Roger Williams.* If Mr. T. had not the means of knowing the reverse of this to be true, his library ought to be better supplied; if he had the means of knowledge, he ought not to have made this assertion. Very few baptisms in this land trace their pedigree to this source.* When New England was settled, the Baptists abounded in our father-land, and many emigrated here who were Baptists, while Roger Williams was a priest of the Church of England. During the Commonwealth, the number and progress of the Baptists in England astonished all beholders. In 1663, a *whole church*, with their pastor, Rev. John Miles, emigrated from Swansea in Wales to Wannamoiset, which now bears the name of Swansea, and is a town of Massachusetts. In Wales it is well known the Baptists have existed from the earliest times, whose history, as Mosheim says respecting the Dutch Baptists, "is hidden in the depths of antiquity." †

On page 15, Ewing is classed with standard lexicographers. He is a Congregational minister of Scotland, and has written with ardor in favor of infant baptism. His arguments should be fairly considered, but his *authority* as a lexicographer in this case, is worth nothing. Mr. T. might as well appeal to his coadjutor in the work before us, as philological authority.

* Knowles' Memoir of Roger Williams.
† Eccl. Hist. Cent. 16, Sec. 3, Chap. 3, p. 1.

The Relation of the Sunday-school System to our Christian Patriotism.

ANNUAL SERMON,

IN BEHALF OF THE

American Sunday-School Union.

DELIVERED AT PHILADELPHIA, MAY 16, 1847.

BY GEO. W. BETHUNE,
MINISTER OF THE THIRD REFORMED DUTCH CHURCH OF PHILADELPHIA.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.
146 CHESTNUT STREET.

A SERMON.

"Better is a poor and wise child than an old and foolish king."—Eccl. iv. 13.

HERE is a strong contrast: a child with a gray-haired man; a poor child with a king. How feeble the one, how powerful the other! But the child is already wise; the king, untaught by age, is obstinate in folly. Wait a few years, and the child may be on the throne, the king degraded to poverty. "Better is a poor child" educated in sound principles, "than an old and foolish king, who will no more be admonished." The child, having begun in piety, will grow in virtue; the folly of the king is inveterate and his amendment beyond hope: the one gives promise of a long and honourable usefulness; the other is nigh an infamous end of a mischievous career.

This decision by the great preacher of the Old Testament is confirmed by the greater preacher of the New. Our adorable Lord, the founder of Christianity, has laid down two cardinal rules for the government of his church in the sanctification of the world, under the divine blessing: THE SPREAD OF TRUTH, and THE TRAINING OF CHILDREN.

The first, no sincere Protestant Christian may for a moment doubt; it is the characteristic distinguishing our religion from heathenism. Knowing that God is a Spirit, we know that he is not "worshipped by men's

hands;"* recognising our own spiritual nature, we can see no means of communication between the Divine Being and our own souls but *truth*, the life from God, which is the light of men.† The faith which unites us to Christ, as our Saviour, must be founded on, and maintained by the testimony of God alone. If we are asked the reason of our Christianity, our answer is: "we believe, therefore have we spoken."‡ If asked again by what process we were brought to believe, we rejoin: "Faith cometh by hearing, and hearing by the word of God."§ Hence our Lord declared before Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth;"‖ hence he prayed for his redeemed: "Sanctify them through thy truth, thy word is truth;"¶ and hence he said, as his parting command: "Go ye into all the world and preach the gospel to every creature."** Therefore do we rely upon no method of bringing back the world unto God, but THE DISSEMINATION OF TRUTH by word, ordinance and example.

The second rule, THE TRAINING OF CHILDREN, is equally clear from the teaching and practice of our all-wise Master. While he announced the glad tidings of salvation to all who would listen, his main reliance was upon the young; nay, he suffered no adult to enter his kingdom until, through a new birth, he became as a little child.†† He began his course on earth as a babe, that by the holy parable of his own blessed life, he might show the necessity of early piety to the highest perfec-

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* Acts xvii. 25. † John i. 14. ‡ Ps. cxvi. 10.
§ Rom. x. 17. ‖ John xviii. 37. ¶ John xvii. 17.
** Mark xvi. 15. †† John iii. 3; Luke xviii. 17.

tion of Christian man; and that the youngest child might be commended to his saving sympathy. He invited others to come unto him; but he stooped to take the unconscious little ones upon his gentle bosom, announcing to his more than doubting disciples, that in such lay the strength of his kingdom.* He spent little pains on the hardened scribe, the self-righteous Pharisee, the bigoted priest, or the proud ruler; but we read of his rejoicing in spirit, and saying: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."† When, in that only day of open triumph he had on earth, his entrance to Jerusalem and the temple typified the manifestation of his millennial glory; he chose for his acclaiming heralds a choir of children,‡ to teach us that Hosannahs from such voices are the sure harbingers of his consummate praise. Nor did he require of Peter, and, with him, of the other apostles, only that they should feed his sheep; but his first direction was: "Feed my lambs;" as though he had said, To feed the lambs is the best method of prospering my flock; for if they be neglected, there will soon be no sheep.

It is after these two cardinal rules of our Lord's appointment that the Sunday-school system has been framed, having for its sole object THE DISSEMINATION OF TRUTH, and for its principal method, THE TRAINING OF CHILDREN; and we hold it to be not only in strict accordance with the economy of grace, but also a God-inspired return from the errors, mistakes and neglects

* Mark x. 14. † Luke x. 21. ‡ Matt. xxi. 15.

of the church for eighteen centuries, to the spirit and practice of the most primitive Christianity, Jesus Christ himself.

While, however, our text asserts, with other Scriptures, the vast importance of educating the young for lives of righteousness, it conveys a lesson of the soundest political wisdom. "The preacher was king over Israel in Jerusalem,"* and the decay of his bodily strength admonished him that the end of his days could not be far off.† It was natural, therefore, that his anxiety should be awakened respecting the future career of his son and heir-apparent; especially as Rehoboam gave but little promise of prudence and piety. The history of Israel and Judah had already shown, what the annals of other nations abundantly corroborate, that in the strongest hereditary despotism a monarch needs the utmost administrative sagacity to preserve his throne. The people, uprising in the original strength of their masses, may put down an imbecile or tyrannical king, and transfer the crown to the head of another, whose worth or talents have made him conspicuous, notwithstanding the lowness of his birth or the poverty of his life. Thus, then, speaks the royal preacher: "Better is a poor and wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor."

This earnest counsel has yet more weighty meaning for us, my brethren, as Christian citizens of a wide and rapidly spreading republic. No monarch bears rule

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* Ch. i. 12. † Ch. xii.

over us, but HE who sits upon the eternal throne; the political sovereignty is in the hands of the people, where it must remain, unless, becoming weak through vice or factious divisions, they suffer it to be wrenched from them by some patricidal gladiator, or heartless demagogue; which may God in his mercy avert! Every child growing up among us, be he poor or rich, foolish or wise, ignorant or educated, wicked or religious, will, on attaining manhood, exert a real, substantive influence on the government and destinies of our country. Even if any of you doubt the policy of our civil constitution, or desire a different order of things, your skepticism is too late, and the whispers of your wish would be drowned by the earthquake shout of federate millions, conscious of an irresistible will. The sovereignty of the people is a fact, and over the results for good or evil you have no control beyond your individual vote, except, by diffusing the leaven of truth through the mighty heaving mass, you persuade them to rule well; or, by neglecting your opportunities, you leave them, so far as your agency is concerned, to moral corruption, self-tyranny and national suicide.

Besides, the word of God has solemnly declared our political obligations. Without defining positively what the system of government should be, it insists upon our loyal obedience to constituted authority; and of this, our Divine Lord set us a notable example, in paying tribute to the Cæsar of the Romans, who had won their sway over the Jews by the sword. Our apostle, also, under the same domination says: "Let every soul be subject unto the higher powers. For there is no power

but of God: the powers that be are ordained of God."* If this was the duty of the early Christians under a foreign rule, gained and upheld by force, it is surely ours, under a rule of laws established and maintained by the popular consent. The freedom of our institutions and our rights as citizens, do not absolve us from the allegiance thus imposed on us as Christians by our Almighty and absolute King, the Lord of heaven and earth. The legitimately expressed will of the people is the power ordained of God, to which we are by His will subject. What, therefore, the Scriptures asserted of kings, according to the mode of government existing when they were written, it now asserts of the popular sovereignty existing among us; not of the magistrates except as the representatives of the people, but of the people themselves, as the higher power. This, you will bear in mind, is not a human opinion, which we may adopt or deny, but the ordinance of God; as the apostle Peter says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king (or sovereign) as supreme; or unto governors, as unto them that are sent by him (that is the supreme power) for the punishment of evil doers, and for the praise of them that do well; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."† If questions respecting the right of resistance or protest in particular cases arise, as they have arisen, they are to be settled on the same principle under our system as under a monarchy. Therefore, when we read: "It is not for kings to drink wine nor for princes strong drink,

* Rom. xiii. 1. † 1 Pet. ii. 13, 14, 15.

lest they drink and forget the law and pervert the judgment of any of the afflicted;"* we are taught the danger to which the intemperance of the people would expose us, from a mad perversion of their authority, and our duty not only as Christian philanthropists, but as faithful citizens, having the welfare of our country at heart, to use all right means for the prevention of so ruinous an evil. When we hear the apostolical exhortation: "That, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty;"† we learn the importance of prayer and thanksgiving for the people, that God may have mercy upon our nation, and bless it, by guiding the people in the exercise of their power. So, also, should the invocation of David for Solomon, "Give the king thy judgment, O God, and thy righteousness unto the king's son,"‡ be employed by us to implore that Divine truth, through the energies of the Holy Spirit, may enlighten the mind and sanctify the will of the people.

A far greater responsibility, in these respects, lies upon us than upon the subjects of a monarchy. They may have no way of exerting any control over their sovereign, except by appeals to Him, in whose hands are the hearts of all men. We, Christian brethren, are part of the sovereignty ourselves, and share in the merits or demerits of the people's action, according as we use the prerogatives of our citizenship; nor can we estimate the efficiency, which He, who multiplies good

* Prov. xxxi. 4, 5. † 1 Tim. ii. 2. ‡ Ps. lxxii. 1.

seed, some thirty, some sixty, some an hundred fold, may give to what we do for our country in His name.

The entire freedom which our laws guaranty to every man in the avowal and advocacy of his opinions, political, moral, or religious, throws open a wide field for zeal, that we may bring the best agencies to bear upon the understandings and hearts of our fellow-rulers; but, at the same time, it gives like opportunities for working mischief to the evil or unwise. Mischief, ever busy, can be checked or prevented only by good out-working it.

Our system has been, and still is, eminently one of experiment. We are daily evolving methods of policy, rejecting or confirming what has been tried, and, disregardful of precedent, boldly venturous in novelty. Hence, the public mind, though impulsive and agitated, is lively and far more pliant than when the weight of inveterate prejudice renders it torpid or obstinate. The fire is always under the crucible, and fresh elements may constantly be added to those already in fusion. It is for us to see, that, by our earnest industry, principles of truth and righteousness are supplied so liberally as to more than neutralize the malignant force of error and sin. The course of a nation is rarely backward from decay to prosperity; and it must be among us, that, when wrong in opinion or practice acquires a popular majority, right will not soon nor easily regain the sway, because the native bent of the human character is downward; but prosperity also becomes most dangerous, when not severely regulated, while amidst the greatest popular triumphs of virtue there is reason to fear, lest evil, assuming the angelic garb, may diver

the impulse gained by such excitement, and precipitate the best cause into ruin. As there are men who "choose the livery of heaven to serve the devil in," so there are those among us who will call themselves by any name, however pure, and profess any principles, however noble, that they may abuse the trust accorded to their seeming virtue for selfish and, therefore, hurtful schemes. None but the conscientious (and none are conscientious but the God-fearing) can be relied upon in the momentous struggle, for the mastership over our beloved country, between the powers of light and the powers of darkness. If the disciples of Christ are the salt of the earth and the light of the world, to them mainly we must look for the true prosperity of a republic, whose only strength is the virtue and intelligence of its constituents. There is no virtue so strong as that to which the love of Christ constrains us, no intelligence so sound as the wisdom sent down from on high. Let Christians of our land be faithful in the exercise of their citizenship, and the perpetuity of its welfare will be secured, "for if God be for us, who can be against us?" Let them neglect their high duties, and ruin must soon follow, "for if the light that is in us be darkness, how great is that darkness!" Delay is not merely dangerous, but fatal. Every day is pregnant with the destiny of years; every year stamps an indelible character on far succeeding generations.

Our population is rapidly spreading itself over a vast territory. The history of the world besides has nothing analogous to this. In the primitive dispersings of the race, each company of emigrants threw off their allegiance to their native country, and went forth armed to

found a new nation. They carried with them the habits in which they had been educated, soon to be greatly modified by their changed circumstances; but they exerted no retroactive influence over the land they had left. The most powerful republics, subsequently, grew up within narrow limits. The Athenian territory was a triangular peninsula, having the mountains of Bœotia with the Euripus for its base, and its sides washed by the sea; but eighty miles long and of an average breadth not more than forty; yet, widely as the Athenian people extended their sway by conquest and colony, they held the government in the hands of their twenty-five thousand citizens, and tolerated no dictation from abroad. The same was true of Rome on the Tiber, when mistress of the world. She alone gave laws, but received none; and no representative from all her vast dominions ever had a vote in her senate or the assemblies of her people. The Helvetic Cantons became strong in their narrow sovereignties, leagued together for mutual support, but never spread their rule beyond their original limits. Holland, at one time the greatest commercial power of Europe, has never reached three millions of inhabitants on a densely populated soil; and though, at home, free beyond a parallel in the Old World, has ever been most despotic over its distant subjects. Great Britain, "on whose empire the sun never sets," gives from her insular throne commands to every climate, but makes all her foreign territories suppliants for the slightest favour at the bar of her parliament. Not so with us. The citizen who goes forth from the midst of us to build his log-cabin on the farthest borders of the newest State, has a vote as influential as though he stood at the polls

by our side. Mighty as we have already become, the valley between our great mountains is the cradle of, as yet, an infant nation destined to attain a gigantic strength, compared with which every other republic, past or present, will appear like a dwarf. Still we are one people, and the national will is the aggregate result of the suffrage of each individual citizen of all these millions. It is but yesterday, as it were, that the first pioneer paddled his canoe across the great river of the west, and already have we seen the power of the nation balanced upon the ridge of the Alleghanies, then ponderating on the other side. The child, born this day on the desert shore of Lake Superior, the blood-stained banks of the Rio Grande, or the beach of the Pacific, may, before his generation has passed away, be the president of fifty millions—for while our increase laughs at arithmetic, it is within the working of our national system. My friends, as well might one limb of the living anatomy seek to live apart from the rest, as we think to separate ourselves from any individual of our wide nation. Our blood flows through all these veins, and like the beating of one mighty heart is felt the action of the popular will. Strange as it may seem to the foreign observer, contrary to the forebodings of many an honest patriot, our extension, thus far, has consolidated the Union. We are now, with thirty States, more united, more sympathetic, stronger and more likely to endure than when we were thirteen. By a striking coincidence of discovery, through the subjugation of expansive vapour and of the lightning fire to the will of man, the moral distance between us has been lessened, while that of our habitations has increased

We can now send in many important directions, and shall soon in more, the tidings of the day, the voice of warning, the call for help, nay, the newspaper and even the book, with more ease and in less time, a thousand miles, than those of the last generation could a hundred. Every railroad is another sinew of energetic combination, every magnetic wire a new nerve of interchanging sympathy. It cannot be denied that there is reason for fear; but surely there is greater reason for hope; we may "rejoice" though it be "with trembling."

We are Christians, and if our faith be evangelical, we are moved by the love of Christ, who bought us with his own blood, infinitely more precious than silver and gold; we are sanctified by his Spirit to follow his example of mercy, and have the riches of almighty God as the resources of our charity. Shall we then doubt the duty or the ability of Christian patriots to meet these increasing exigencies? Shall the world's lust of gain exceed our zeal for souls? Shall war summon willing instruments by tens of thousands, and the gospel of peace ask without success for messengers to bear the tidings of saving grace among our distant brethren? Christians, it is a shame for us to hang our heads like cowards before the future, which Christ has claimed as his own, when we should and can put the Bible into every wagon that winds its way through the deep forest or ocean-wide prairie; pour the Sabbath-light upon every clearing; plant a church and Sunday-school with every settlement; and cast the golden seed of divine truth behind every plough as it furrows the virgin soil. Let our people get beyond the privileges of education or the gospel, and their children will be

to us worse than foreigners; let but the word of God be within every dwelling, every child know how to read it, the Sabbath bell call every heart to prayer, and we shall be all one in mind, feeling and principle, though our nation cover the continent.

The relations we sustain to other countries are of vast importance both to them and ourselves. With the establishment of our unprecedented government and Union, a new era dawned upon the world. The scoffing prophecies of our speedy downfall, as a certain consequence of our popular system, which then curled the lips of despotic and aristocratic power, have been silenced by ill-dissembled terrors, lest its example should overturn and out-live the strongest thrones. On the old continent, revolution has followed revolution, dynasty dynasty, reform reform, while we have become firmer, more united, less liable to decay, notwithstanding the rapid multiplication of our numbers. At least, the blessings of social peace, plentiful food, free exercise of conscience, are ours to a degree that mankind have never before known. The eyes of the poor and the oppressed are turned as longingly to our shores as those of Israel in Egypt towards Canaan. Each ship that has borne a crowd of emigrants, glad to leave the soil of their birth, and the graves of their ancestors, that they may find happy homes for their children and children's children, bears back tidings of a land flowing with milk and honey, to the mud-walled cabins where famine broods, and the gaunt infant dies upon the exhausted bosom of its starving mother. The early adventurers, who sought the New World of the west, were men of pride, covetous of gold and conquest; those

who come now are humble petitioners for bread and peace. The best interests of our race are concerned with the result of our experiment. If it go on successfully, Europe will be as free as we are, or depopulated by emigration to us. Brethren, if we have any faith in the value of civil and religious liberty, any mercy for the oppressed, to break whose bonds our Lord and Master came, any love of that political morality which bids us look on our neighbour as ourselves, let us put forth all the energies of prayer and zeal, that the revived hope of a golden age be not proved a dream, by the failure of our people to live worthily of their vocation; but let us also trust in God, that, through his blessing upon our fidelity as Christian citizens of this favoured land, every yoke may soon be broken, and there be neither a slave nor a tyrant on the face of the whole earth.

There is danger in this state of things. Among the hundreds of thousands who come and mingle with us as a nation, there are many who bring with them habits and prejudices unfitting them to use aright their novel plenty and freedom. It cannot be otherwise than that disaster must result from such a heterogeneous influx among us, unless means, the most efficient, are taken to counteract the threatened evil. The covenant and providence of God have put those means within the reach of our faith and zeal; for we cannot doubt the sufficiency of the gospel, which we have the most unlimited permission to employ in the salvation of our country. If the gospel fail in these circumstances to overcome error and sin, how can we hope for its triumph over the world?

Especially, should we not give way to a desponding dread of that false Christianity, which, having ruled the greater part of Europe until it begins to crumble beneath its own weight, now seeks to gain the same sway over our land. The Roman Catholic superstition never can tyrannize in this country, if Christians are wise and faithful. A more than adamantine power of resistance is already secured in the tastes and customs of our people; an omnipotent active force is given us in the truth of God's holy word. A religion whose policy it is to attract by pompous show, and to beat down reason by human authority, must be rejected by men who will not allow their judges or officers of state the slightest insignia, and who are ready to battle until death for the right of free discussion. Popery, as it exists in the Old World, could not live here a twelvemonth; it would be hooted as a farce, or prosecuted as a nuisance. The books which are written in Latin, to prepare their young priesthood for the questions addressed at the confessional to the virgin and the wife, if put into English, would raise a general storm of horror, disgust and indignation. The very fact that these parts of the system, openly acknowledged where it is paramount, are here veiled, modified, or stoutly denied, shows clearly that the American mind and heart are far from being ready to admit its pretensions. In our larger cities, among certain classes, through peculiar circumstances, apostacy from nominal Protestantism may occur. Insolence of riches, madness from too much learning, a romantic imagination, family ties, a desire of notoriety from opposition to the general sentiment, may have led some to please themselves with the

gorgeous, gloomy, or fantastic forms of those dark ages, when the ruffian noble, the bigot priest, and the royal fool, trampled on the neck the conscience and the heart of the many; but such exceptions must be few, far fewer than instances of the reverse. No impression can be made upon the people generally. Place by the side of the most stately cathedral, furnished with all the appliances of idolatrous pomp, a plain meeting-house with the simple gospel in its pulpit, and we need not fear for the result. The multitude may enter the gorgeous pile, gaze curiously at the novel exhibitions, listen to the skilfully adjusted music; but when they wish to worship God, it will be under the more lowly roof, where the mercy of the homeless Nazarene is offered to the poor, and their own voices can exult in the hallelujahs of praise, or falter out the accents of contrition.

It is notorious that civil liberty sprang from Protestantism; it is equally certain that civil liberty will uphold Protestantism. Neither Protestantism nor civil liberty can attain their full strength, so long as the religion of the masses is under the control of the few. Only where, as among us, the state leaves the church to its independent actings, the energies of both may be symmetrically developed. As inevitably as that truth must triumph over error, and the Spirit of God over sin, the victory is ours, if we wield manfully only those weapons, which the King of mercy, peace and love has appointed for the armour of his sacramental host. To question this result, is to doubt that God reigns.

From such reasoning, the assertion is repeated, that

a far greater responsibility rests upon us, my fellow Christian citizens, than upon the subjects of a monarchy. How shall that responsibility be met?

With no disparagement to other means of Christian activity in the service of the church, our country and mankind, (but under a thorough conviction that when it trenches upon the prerogatives of the Christian parent or the Christian ministry, it has exceeded its legitimate sphere,) we believe the SUNDAY-SCHOOL SYSTEM admirably adapted, in the circumstances of our country, to effect, by God's blessing, the end at which every Christian should aim, the sanctification of our country. When we consider, that before forty years have passed away, the country will be wholly governed by those who are now children, no farther argument is necessary to prove the wisdom of following the Saviour's example, in choosing them, under God, for our strength, and their instruction from the word of God as the method of training them for their future career.

The art of reading is of course fundamental to such education, and, notwithstanding the opportunities so richly enjoyed by the youth of our land, there are not a few who are prohibited from acquiring it, during the secular week; but, on the sacred day, when God gives man freedom from labour on earth, that he may prepare for rest in heaven, we open the gate of knowledge for all within our reach. The cases must be very rare, in which, with such facilities for teaching or learning, any need grow up to manhood destitute of skill to trace the words of divine truth.

The art of reading is, however, but a small part of the necessary training. It may, in itself, be a curse,

and will be, if pains be not taken to render it a blessing. The press, though one of God's greatest gifts to man, like every other bounty of his, may be converted into a fruitful means of mischief. It would be, truly, most short-sighted folly, to lament the cheapness of publication in our day. Knowledge should be free as the air and light of heaven. If evil outwork the good, it is the fault of those who profess themselves to be the friends of good, for they have the same facilities. Yet who can see, without alarm, the prostitution of many partisan newspapers, or the multitude of sheets and pamphlet books flying through the land, or hawked about our streets, at prices almost nominal, filled with the most pungent provocatives to licentiousness, outrage and blasphemy, finding their account in pandering to the pruriency of lust, rancorous passions, and the enmity of the heart against God? To teach a child reading, and not to follow up the service by providing him with good books, and giving him counsel how to read them, is but to prepare him for the most dangerous forms of temptation in which bad men have colluded with hell to ruin immortal souls. For this necessity our SUNDAY-SCHOOL SYSTEM has provided. The teacher is the child's affectionate friend, and with him is sent a rich LIBRARY of hallowed volumes, carefully fitted to inculcate the best lessons, while they lead on the youthful reader by their pleasing style.

We may go further, and say, that no mental culture can be otherwise than hurtful, except as it is accompanied by moral instruction. If the heart be not inspired, strengthened, and guarded by right principles, both mind and heart will be mere abject slaves of that lower

nature to which they are conjoined. A child must be taught to know and feel his relative obligations, before he can be expected to control his selfish passions and grosser propensities. Nor can this be done, as some seem to think, by mere rules and maxims of virtue. No one would be satisfied now with the morals of the ancient heathen; yet they had sayings and dogmas of virtue wellnigh as pure and full as those in Christian books. Teach our children no higher morals than those of Socrates and Seneca, and they will act like the false Athenians or the licentious Romans, who listened to the lectures of the one, or read the books of the other.

To constitute a sufficient moral *system*, there must be a recognition of one SUPREME, the original source of being, authority and wisdom, duty to whom includes, harmonizes and makes binding all other duties; for else there will be a conflict of duties, rendering virtue uncertain, variable and inconsistent. To establish sufficient moral *principle* there must be proposed *motives* to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct, in moral *conduct* there must be an exhibition, by actual *example*, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are other auxiliary means, the BIBLE is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic and satisfactory account of things in their causes, narrative the most simple and impres-

sive, biography the most honest and useful, eloquence the most powerful and persuasive, poetry the most sublime and beautiful, argument the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God; it alone teaches morals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the example of Jesus Christ, God-in-man. Thus we find, that, in exact proportion as the Bible is read, useful knowledge, civil liberty and sound morals prevail.

It was the Reformation, aided by the press, that burst the chains of feudal oppression and scattered the darkness of long ignorance by the might and the light of the Bible, which the priest and the tyrant had hid from the souls of the people for ages; and now, where the Reformation has not prevailed, the people (I use the word in our wide republican sense) are yet in bondage, political and moral, as deep as when (to use the language of a Church of England homily) "the world was drowned in the pit of damnable idolatry by the space of eight hundred years." The world is indebted to such men as Wycliffe and Luther and Calvin and Zuingle, for the blessings of social morality and political freedom, more than to any others since the apostles. The reason is obvious. When men read their Bibles and learn the liberty wherewith Christ makes his people free, that God is the only Master whose right it is to reign, that labour is honourable, and that all men are brothers, the masses upheaving with more than giant strength will fling off every tyrannous weight that presses them down. Without Christianity, the religion which holds open the simple and uncorrupted Book of

God for the trial of its claims, there is not, there never has been, there never can be, a free government and an enlightened people.

There are certainly great difficulties in the way of thus educating the youth of our own country. No human economy is in every respect perfect. Good among men is always somewhat mixed with evil, and it would be strange, indeed, if there were no seeming drawbacks to the immense political and religious advantages which we enjoy. Rash and treasonable is the tongue that would breathe discontent with our admirably adjusted laws, because of some temporary hindrance to a favourite plan of usefulness. It is our duty, as individual citizens, to supply what the government cannot extend without a dangerous violation of its fundamental harmony. It is impossible for the general government to provide education for the youth of our country; that is the province of the State governments. But we have a wide land. The energetic character of our countrymen, restless to a fault, urges them far into the wilderness where settlements are small and sparely scattered. Emigration is constantly and much in advance of education and the church. Unusual and persevering efforts must be made, or the children of our hardy backwoodsmen will be grown up before opportunities will reach them of an education necessary to their future rank as participants in democratic rule.

Even in the older States there are serious impediments to a sufficient moral training by State schools. We have not now reference to the defective working of the best devised plans of public instruction, from the lukewarmness of the people to secure good results; but to

other difficulties which lie deep in our national policy. By our wise national and State constitutions, religion is most properly left unregulated by law, while every citizen is protected in the rights of conscience. Free from partiality to any particular creed, our political system allows to all the equal and best privilege of being *let alone*. The theory is just, better for religion even than for the State; because never did a civil government grant more than protection to Christianity, without demanding in return an influence over religion far more hurtful to its purity than the most bitter persecution. If the secular power be permitted to sustain the altar, it will soon control the ministers of the altar, and substitute strange fire for the heaven-kindled flame. As we would deprecate such oppressions as those which characterize false forms of Christianity, we should avoid the slightest acknowledgment of any right in the State to act for the seeming advancement of our own religious views. Religious liberty and the rights of conscience have been purchased by too long a struggle and too much expense of blood and argument, now to be lightly ventured. Hence candour must acknowledge, that though there have been and may be exceptions, there is a real difficulty in the way of bringing evangelical religion (and no other is worthy the name) to bear upon our public schools. The infidel, the Papist, and other dangerous errorists, have far more than a pretext for opposing the power of God's pure word upon a theatre common to all. Whatever may be the honest purposes of Christians, they will find their philanthropic zeal in this matter plausibly, obstinately and often successfully met. We lose time, perhaps moral power, in

fighting a battle on such debateable ground. Our true policy is, by means, in methods, and on occasions undeniably our own, to outwork the enemies of truth and the friends of darkness. Let the laws teach as many as they can, or will, to read. Let us follow, and teach the rest that fundamental art. Then let us see to it that every one has the Bible to read, and, so far as we can, that every one be exhorted to read the Bible, and to read it aright. In this no man has a right to hinder us; and to this every school is an assistant.

It is because of its peculiar fitness to meet this exigency, that we claim, of all Christian patriots, support for the SUNDAY-SCHOOL SYSTEM, which teaches from the Book of God, on his Holy Day, the voluntary scholar, through the zealous kindness of the voluntary teacher.

Christians! patriots! Shall the children of our land, even the poorest, be made early wise in the fear of the Lord, that they may be prepared to exercise faithfully their part of the national sovereignty on earth, and then be crowned immortally as royal priests unto God and his Christ? Or shall they, abandoned by your lukewarmness to the evil influences everywhere at work, when grown up, ignorant and irreligious, curse the land by a foolish rule, and perish for ever.

Remember, that there is no school of sound morals open for the people, but the CHURCH *and the* SUNDAY-SCHOOL!

Establish Christian principles in the souls of our American youth, and you build our republic upon a rock, so that whatever storm may blow or flood come, it will not fall until in the final catastrophe the earth

itself is dissolved, and the kingdom of the new Jerusalem made perfect, in which all its citizens shall be princes, the younger brethren of Him who sits on the right hand of the throne, the children of God himself. Neglect this duty, and there are evils percolating through the basis of our institutions, which shall turn it, however firm it now appears, into a quicksand, when down must go the republic, with the political hope of the world, and bury with it deep in eternal ruin the souls of the people. As you love your country, the safety of your children's freedom, the salvation of your fellow sinners, and the honour of Him who alone can make us free, cherish the *American Sunday-school Union*, pray for it, give to it, and act in aid of it. Nor think you have done this, when you have opened schools for the children of Christian congregations. Go forth and gather the poor, the morally destitute, for whom the Sunday-school, like the gospel, was mainly intended. Nay, cease not until every child throughout our wide territory, from ocean to ocean, from the snow-capt mountain to the torrid plain, be invited to share with your own children the teachings of Jesus, the sanctification of the Spirit, and the hope of immortality. Amen.

DEATH'S CHIEFTAINS:

A POEM,

DELIVERED AT THE

JUNIOR EXHIBITION

OF THE

WESLEYAN UNIVERSITY,

APRIL 15TH, 1840.

BY S. W. PALMER.

"Ye mighty masters of the lyre!
Not to your honors I aspire;
Humbler, yet higher views
Have touched my spirit into flame;
Vain, gaudy fiction I disclaim—
O Truth! be thou my muse!" *Montgomery.*

MIDDLETOWN, CONN.

W. TRENCH, PRINTER.

1840.

DEATH'S CHIEFTAINS.

I HAD a dream. My spirit, robed in light,
With angel's wings—an angel's strength of sight,
Beheld the lapse of slow revolving years
Unwind the grand machinery of spheres.

The sun, slow wheeling down to endless night,
Shone on the earth with pale and fitful light;
And Earth, herself, with age and sickness wan,
In weeds of wo bewailed her children gone.
To Death, pale king, the world was all subdued,
And but one wide and utter solitude

Its vast extent had by degrees become,
And realms once peopled, like the desert, dumb.
Where late the sound of busy throngs I heard
In mighty towns, no voice the ether stirred;
And while all lonely o'er the earth I sped,
My wail waked nought but echo mid the dead!

I asked the ocean, dashing on the shore,
If, far away, no life-fraught bark he bore?
His waves rolled back with strange and sudden flow,
And deep to deep in murmurs answered,—No.

Soon from a mountain my exploring eye
Beheld strange forms sweep through the distant sky,
And, wild with joy, I traced their rapid flight,
And saw them at the gates of Death alight.

They were his chieftains, come from land and main,
(All nations conquered in the long campaign;)

Their sev'ral claims for *highest fame* to bring
Before the bar of their impartial king.
The charnel-house, the monarch's palace dome,
He opened wide and hailed his chieftains home;
And his pale lips with smiles exulting curled,
As they pronounced him "*Sovereign of the world.*"
He sat alone, in majesty sublime,
As well he might who ruled the kings of time;
And his high throne, the last of earthly thrones,
He reared aloft upon their mould'ring bones.

First, PESTILENCE approached the royal seat,
And laid his trophies at the monarch's feet.
His withered arm, fierce eye, and haggard face
All told the waster of the human race.
And thus he said:

"All hail, great King, whose sway
Is bounded only by the light of day!
Go, count the leaves that clothe the vernal trees,
Or myriad atoms in the passing breeze;

Go, tell yon heavens on what eventful day,
With thunder breaking, they shall pass away;
Then will I tell the number thou hast swayed;
And fix the day on which thy power shall fade!

Hear now my deeds in honor of thy name;
And, if thou *canst*, award me *highest fame.*
When from thy palace I went forth to strife,
To spread thy conquest o'er the realms of life,
I bore no power to still an infant's breath;
I had no engines for my work of death;
But, as o'er earth my swift-drawn chariot flew,
A waste of marshes broke upon my view:
Dark, stagnant waters, 'neath the sun's hot ray,
Rank vegetation, passing to decay,
With noxious vapors filled the heavy air,
Which, without motion, ever brooded there.
From these, most dread infections I distilled;
And soon my chosen phials here I filled;
And then my mounting chariot wheels were driven,
All still yet swiftly o'er the clouds of heaven.

I stopped. The mart of empires in old time,
With temples, towers, and palaces sublime,
Before me stood; and while the busy crowd
Rolled through the streets with murmur deep and loud;
Involved in mist, unseen by mortal eyes,
I shed miasma o'er them from the skies.
Eve came; and business ceased its restless hum,
Nor dreamed its vot'ries of destruction come;
Nor knew the air, inhaled at ev'ry breath,
Was laden with the elements of——DEATH.
To wonted haunts the crowds repaired that night
Where pleasure 'tried inventions of delight.'
As in the theatre a mighty mass
Beheld, with tears, the tragic pageant pass,
Among the throng my power began to rage,
And wrought a tragedy that shamed the stage!
A youthful monarch and his fair young queen
Were sitting there and gazing on the scene,
Whose nuptials late had filled a realm with joy,
Whose sky no cloud, whose bliss had no alloy.

The plague spot smote them! Ah! how deadly
pale . . . . . .
Grew then the concourse at the whispered tale;
How white each lip! how wild each gazer's eye,
As their attendants bore them out to die!
That throng which met in joy dispersed in sorrow,
In thine embrace to mingle on the morrow!
Nor *that* alone! Where, in the festive halls,
The bright lamps shone around the mirror'd walls,
And flowers breathed fragrance, met a multitude,
Whose youthful feet the flying hours pursued;
But while they glided through the mazy dance
And eye met eye with soft affection's glance;
And bosoms fair, inebriate with pleasure,
Seemed throbbing only to the music's measure;
The spell was broken! lo, the pest was there!
And all withdrew in anguish and despair.
In haunts of vice, where met the sensual throng,
And thought was quenched in revelry and song;
In ev'ry circle round the social hearth
I came, and sadness took the place of mirth!
The morning dawned! with death the city, rife,
Heard midst her piles no sounds of busy life;

But in the dust her hapless sons were lying—
The streets were crowded with the dead and
dying!
Thus round the sky, I drove my car in wrath,
And towns unpeopled marked my fearful path!"

Next, haughty WAR before the tyrant came;
A crimson vesture wrapped his giant frame:
Fire in his eye: and in his red right hand
He waved on high his sharp and glittering brand.

"O King," said he, "all flattering words I
spurn;
Nor to narrations soft and tender turn,
As PESTILENCE, that sycophant, hath done,
Who thinks thy smiles are, like a woman's, won!
Can praise or pathos move thy dull, cold ear?
Thou lov'st the bold and terrible to hear.
With *this* chief, nature's elements took part;
With *me*, the passions of the human heart.
Revenge, ambition, formed my burning tide,

Which swept o'er earth with desolations wide,
As lava floods sweep down the mountain side.
Where foes met foes in conflict's dread alarms,
And volleyed thunders from the heated arms
Shook heav'n, I triumphed; for in that dread sound
The wails of thousands, as they died, were drowned;
And when the smoke of battle rolled away,
Heaps upon heaps my slaughtered victims lay!
Oft did some hero lead to realm afar,
Such long-drawn hosts behind my sanguine car,
That, while the dayspring roused the van to fight,
The *rear* lay sleeping in the shades of night;
But few, ah! few came back with vict'ry's son,
His realm half ruined like the realm he won.

Vast peopled cities of illustrious name,
My wrath hath wrapped in overwhelming flame;
Then strown their ashes to the winds of heaven,
And o'er their place destruction's ploughshare driven!

With *human bones* I've bleached full many a
plain,
And paved the bottom of the boundless main!"

War ceased. Then rose the SPIRIT OF THE
STORM;
A cloud half veiled his dark mysterious form,
And, while he spake, faint lightnings round him
played,
And murm'ring thunders low responses made.

I.

When long-lived men in olden times
Thy fear, O sov'reign King, were scorning;
Incensing Heaven with foulest crimes,
Unmindful of his prophet's warning;
A pall of clouds, surcharged and dun,
I wove at noon around the sun,
Which shut from all the earth his light,
And veiled the skies in starless night.

II.

While round their fires did mortals gaze
  Upon each other, struck with wonder;
I bade the fitful light'nings blaze,
  And rocked the hills and vales with thunder:
With scourging winds I made the Deep
His ancient barriers overleap;
And, swollen with rain floods downward whirled,
His waves rolled round a buried world!

III.

A remnant liv'd; or I long since
  Had next thee sat in highest glory;
But who of all thy chiefs, great Prince,
  Now tells of conquest such a story?
Ah! who, like me, in one short hour,
Hath made earth's *millions* own thy power,
And, with an energy like mine,
Merged human dynasties in thine?

IV.

And when God's bow did overarch
The heavens, and underarch the ocean,
And when he bade the waters march
Back to their depths, in wild commotion,
And generations of new men
Peopled the desert earth again,
Think *not* I gave my efforts o'er,
Though earth might ne'er *be deluged* more.

V.

With magazines of hail and snow
I stormed the tribes in polar regions;
And o'er those tracts where bright suns glow,
I led the fierce tornado's legions:
Great towns, which had for ages grown,
Were in a moment overthrown;
And falling piles, which *homes* had been,
Turned sepulchres to those within!

VI.

And when men left the solid land,—
The sea in flax-winged chariots ranging,—
The Deep grew wroth at my command,
His calm to awful tempest changing:
Ah! then, my black hand, mid the waves,
Scooped out for navies hollow graves;
Or, smit by light'ning's angry fires,
The ships were ocean fun'ral pyres!

All else had spoken. Impatient grown,
INTEMP'RANCE last addressed the throne.
With palsied head the chieftain came,
And eyes that beamed unhallowed flame;
The hectic flushed his swollen cheek,
And all his frame was wan and weak!
While *one* hand held a goblet dire,
Filled to the brim with liquid fire,

On Pestilence he laid the other
With freezing smiles, and called him "BROTHER."

"Unlike War, Pestilence, or Storm,
I took," said he, "a Protean form;
To every passion changed at will,
But played the *sure destroyer* still.
To piles of rich and costly food
The sons of luxury I woo'd;
And time prov'd true those words, "The board
Slays greater numbers than the sword."

Where flowed life's sweetest current—Love,
Supplied by fountains from above;
And men along each flow'ry brink,
In fondness bowed them down to drink;
I flung my *poison* in the tide,
And millions as they drank it died!

But chief this *cup*, around whose brim,
Joys mid the flashing bubbles swim,

With baneful dregs beneath obscured,
This cup the sons of pleasure lured.
Through courts, camps, cots, it passed along;
And, spell-bound by my syren song,
Kings, courtiers, soldiers, peasants, quaffed,
But drank destruction in the draught!
And who shall dare contend with me,
To take the throne and sit with thee?

Though WAR made many millions bleed,
Yet oft his power the nations freed,
Oppression chained, base kings dethroned;
And life with liberty atoned.

Lo yon proud SPIRIT OF THE STORM—
Than he, life had no friend more warm:
Though some might rue his falling rains,
They banished Famine from the plains;
And sky and sea, moved by his breath,
Grew pure, which else, were rife with death—
MY ruthless hand, with good unfraught,
Redeemed no ruin which it wrought!

Oft PESTILENCE did cease to rage,
And WAR and STORM their wrath assuage,
But *I* was like the sun untired,
Till all of human kind expired.

Much do these chiefs for valor shine;
But none achievements boast like mine.
With man's frail frame they only fought,
I stormed the citadel of thought!
Proud Reason from his throne I hurled,
That sovereign of the mental world;
And gave to factions, mad and blind,
The empire of *immortal mind.*

The heart, where warm affections dwelt,
I turned to ice that could not melt;
Of conscience, quenched the beacon light,
And plunged the soul in moral night.

What would'st thou more? Thou know'st the numbers
We all have slain. O, from their slumbers,

Arising, could they fill the high
Resounding arches of the sky,
And ev'ry host aloud proclaim,
In lengthened swell, their conq'ror's name,
And earth reverberate the sound,
All names would in my name be drown'd!"

The Monarch spake: "To highest fame
INTEMP'RANCE brings the strongest claim:
With me, great Chief, I seat thee now,
And my PRIME MINISTER be thou!"

THE GREAT BATTLE:

REMARKS

ON

"THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY."—Rev. 16: 14.

TAKEN FROM

A SERIES OF UNPUBLISHED LETTERS

ON VARIOUS SUBJECTS, FOR THE USE OF HIS CHILDREN,

BY A FATHER.

NEW-YORK:
J. S. REDFIELD, CLINTON HALL.
MDCCCXLV.

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PREFACE.

From long observation, the writer of the following pages has noticed that descendants have generally had more regard for what their ancestors have written and left at their decease, than what they had for their instructions while living; which induced the writer, some years since, to commence a series of letters addressed to his children, on various subjects, embracing *such* as had been matters of their inquiry and requests for his opinion,—such as the doctrines and duties enjoined in the Bible, and the meaning of emblematical language often used by the prophets. To answer their questions, and to assist them in examining these subjects, the writer attempted, some time since, short comments on the Revelation, by way of illustration, to which reference is made. The subject of the *great battle* was brought into view in the comments, but could not be fully unfolded without some particular investigation, which occasioned the following remarks. Some of the descendants of the writer have expressed a strong desire that he would depart from his original design, and publish this essay, as they *now* wished to possess copies. The writer, having never met with any distinct publica-

tion on the subject, was induced to submit his remarks to some highly respectable gentlemen, who advised him to publish. Hoping it might so far attract the notice of the religious public to the events predicted, as would lead to a more full examination of the subject, he has, with some reluctance, ventured to comply with the requests. The reader will perceive that the object of the writer was to be plain and concise, being addressed to his children, with the hope of leading them to a more particular study of the Scriptures, including its prophetic parts, which is the prayer of the

AUTHOR.

THE GREAT BATTLE.

LETTER XXIV.

DEAR CHILDREN:

I HAVE alluded to a subject of prophecy in the series of letters to you on various subjects, including a short commentary on the most part of the book of Revelation, and have to some extent brought it into view; but it being one of the great events of divine Providence, I thought it demanded a more particular notice, as I have met with no author who has made it a *special* subject of discussion. I refer to what, in prophetic language, is called the "battle of that great day of God Almighty," Rev. 16: 14.

For many years, as some of you know, my attention has been directed to the subject of prophecy; I have studied the Scriptures with attention, and had recourse to some of the most able and critical expositions and dissertations which I could obtain. But finding a *great diversity* of opinions among learned men, I turned my attention again more especially to the study of the Bible, comparing one part with another. The result has been, that my views in some particulars do not agree with the popular opinion of Christians at the present day, and especially on the subject now under consideration.

Some explanatory and preliminary observations seem necessary, though I may to some extent recapitulate what I

observed in my letters to you, in the introduction to my comments on Revelation.

A large proportion of prophecy has been delivered in typical or symbolical language, which for ever remains the same to all people, nations and languages, until the end of time, or the completion in the antitype; while alphabetical language is constantly changing by the mingling of nations, and the course of events.

A symbol is borrowed from some particular object, and I apprehend, when correctly understood, is a uniform language in relation to the subject of the prophecy. While I find many symbols represent one thing, I have never noticed the *same* symbol representing two or more different things, relative to the prediction under examination, except it may sometimes refer to temporal, and at other times to spiritual things. Symbols are often selected from the Mosaic ritual, and frequently from our solar system, sometimes from cities, nations, and animate creation. When taken from the ancient ritual, care must be used to see that the bearing of the type is correctly applied by a true analogy to the subject of the prophecy under consideration; if borrowed from our solar system, it usually bears the same relation to the subject of the prophecy that the symbol does to our natural system; and when taken from the works of men, or animate creation, it sustains the same relation to the subject in hand, that the works of men and the nature of animals do to the nature and order of things. The same sign may sometimes refer wholly to moral subjects, at other times to natural and providential events; in both cases, if borrowed from our natural system, it is supposed to bear the same relation to the subject of the prophecy, that the symbol used does to the solar system. Symbols sometimes require something answering to adjectives in common language, to designate their quality: for example, a candlestick is a symbol of a church; but it requires to be of *pure gold* to be a sign of a *pure* church. A star is generally an emblem of *ministerial au-*

thority; but it requires something further to determine whether it is a sacred or profane authority. It may be often understood by the whole connection of the subject.

It is essential to the right exposition of prophecy, to understand whether the language used is alphabetical or emblematical. The type or sign, together with the time, the occasion on which it was delivered, including the whole scope and connection of the subject, ought to be fully considered; otherwise wrong views may be adopted. For example, if a mountain is represented as rolled down and burnt up, if we take it literally, we suppose it will be uprooted and melted by fire; but if it is taken as *only* a symbol of *power*, then we suppose the power referred to as overturned and consumed.

I suppose prophecy has often a double, and sometimes a triple reference; first, to some minor event, which may be typical of some one more important, and altogether symbolical of a great ultimate end. Every attentive observer must have noticed, that in some prophecies there are sudden transitions, often apostrophes and parentheses thrown in, referring to some different or more important event, and then a return and amplification of the subject first introduced, which is sometimes typical of the more important subject alluded to.

This general view has been admitted by some of the ablest writers on prophecy, while it has been wholly objected to by others, *mainly* by those who have been styled literalists. The brevity of my design does not admit of reference to authors, but only to such portions of the Scriptures as seem necessary to sustain the views I may advance. The prophecy of Balaam, Num. 24: 17, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the four corners [sign of the whole] of Moab," &c., is an example. This star, a symbol of authority and the sceptre of royalty, probably referred to David, who completely smote and conquered Moab; but it had doubtless a

typical reference to Messiah in his mediatorial reign, and perhaps referred also to the final destruction of the nations, of which the complete overthrow of Moab might be typical.

Some prophecies against ancient cities and kingdoms do not appear to have been literally fulfilled exclusive of the antitype. Sodom and Egypt are used as symbols of *great* wickedness; hence our Lord is said to have been crucified in those places, Rev. 11:8; but we know it was only in a metaphorical sense. In Matt. 24, Mark 13, and Luke 21, our Lord, I suppose, first described the judgment that was to fall upon devoted Jerusalem and the Jewish nation; second, the judgment by general wars and distress of the nations of the earth, previous to the millennium; both of which were probably emblematical of the last judgment of individuals and the rewards of eternity.

Church and state, when united under one government, may be considered as one body, when a subject of prophecy; they sin together, and together receive their plagues.

I will further observe, that this world is the constituted place of reward and punishment for communities, nations, and kingdoms, who exist as *such* only in this world, and of course cannot be subject, as communities, to future rewards and punishments, which are applicable only to individuals, when every one shall give an account of himself to God. But God judges among the nations. The inspired Psalmist declares, "The heathen raged, the kingdoms were moved; he uttered his voice, and the earth melted," Ps. 46:6. The heathen are sometimes emblematical of such as are out of covenant with the true God. The earth I suppose is often used in prophecy to designate what is termed *civilized nations*, in distinction from broken, convulsed, and barbarous people, where the arts and sciences and regular organized governments do not flourish; the agitated sea is a more appropriate symbol of such. The prophecy just quoted indicates the melting of nations together by the fire of God's judgments. "He shall cut off the spirit of princes; he is

terrible to the kings of the earth," Ps. 72 : 12. Says the prophet Isaiah, 24 : 21, " And it shall come to pass at that day [when the earth is utterly broken down] that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." The earth is the field for the execution of warring nations, *especially* at the battle of the great day.

I will here make a remark relative to Christ's mediatorial authority, to which I may hereafter refer.

The first great *result* of the mediatorial work was, the exaltation of the Redeemer, at the introduction of the new dispensation, to the throne of universal empire. Says the inspired Apostle, " Wherefore [on account of his humiliation and suffering] God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow in heaven and earth," &c. See Phil. 2 : 7–11. When he had made an end of transgression, had brought in everlasting righteousness, had triumphed over death and the powers of darkness, by his resurrection from the dead, he then ascended the mediatorial throne; all power in heaven and earth was delegated to him as Mediator. Being exalted " far above all principality and power, and might and dominion, and every name that is named," &c., Eph. 1 : 2 ; 2 : 21. The government of the Universe appears to have been transferred from the Godhead, unconnected with humanity, and put into his hands, united with human nature, as God, man, in *one Mediator*, to remain the moral Governor, Judge, and Rewarder, until the great work of redemption is completed and the rewards of eternity distributed. He will then resign up the mediatorial kingdom to God the Father ; but I suppose the glorified Redeemer will then forever remain the Head, King and Priest of his own perfected people. The mediatorial kingdom which was delegated to Messiah, and which he will resign to the Father, I apprehend is the kingdom which Daniel announced the God of heaven would set up in the

days of the kings prefigured, which John the Baptist, Christ, and his disciples, proclaimed in their days as near at hand.

I will here express an opinion for your consideration, that under the mediatorial reign, the exact periods of the fulfilment of the events predicted are not foretold, as they were in some instances under the old dispensation, but are secret things that belong to God. The *facts* are fully revealed, but the exact time of their accomplishment is not disclosed; so that the people of God may live by *faith*, and not by sight. Yet definite signs and indications are given of their near approach. Hence the propriety of the exhortation of the Apostle: "We have a more sure word of prophecy, whereunto ye do well to take heed," &c., 2d Peter 1:19.

Christ's original disciples were the medium of communication to his Church in after ages. They inquired particularly of our Lord, as to the exact time of his coming to judgment, which is supposed to include the destruction of Jerusalem, the judgment on the nations, and the end of the world. It is, however, probable that the disciples had reference only to the last event. Our Lord did not at first directly answer the question, but gave them important admonitions, with signs of the near approach of the judgment, and then answers them more plainly: "But the day and the hour knoweth no [one], no not the angels in heaven, but my Father *only*," *especially* the last judgment of individuals: Matt 24:36. Some of the parables and exhortations of Christ convey the idea that his coming to the last judgment will be *wholly* unexpected.

It also appears, from the abundant labors of learned men in calculating chronology, that it is the design of Providence that the precise periods of future events should not be disclosed; for the learned have not only widely differed as to the exact periods of the rise of events, but in the application of the prophecies to the events themselves. In accord-

ance with this *view*, our Lord exhorts his disciples to watch and pray, for ye know not what hour your Lord doth come. Likewise the Apostle, 1st Thessalonians 5: 2, 3: "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night [unexpectedly]. For when they shall say peace and safety, then sudden destruction cometh upon them," &c. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35.

For the sake of brevity, I must refer you to my comments on Revelation, for my more particular views of the symbols used by the prophet, in that sublime and closing portion of the word of God;—*especially* to the explanation of the symbols in the introduction.

LETTER XXV.

Dear Children:

Referring you to the preceding explanatory remarks, I will now proceed to notice what has long been the burden of prophecy, and often been fulfilled by the providence of God, that warlike nations will finally be destroyed *as nations*, by war, with its attendant evils; the concluding scene, I suppose, previous to the reign of peace on earth, will be "the battle of that great day of God Almighty," under the pouring out of the last vial of divine wrath. See Rev. 16: 14.

To bring this fully into view, I must refer to early events and predictions.

I will, however, first remark, that though in a higher sense there are but two dispensations of the church of God, the *old* and *new*, the typical and spiritual economies; yet in a lower sense there were several, where laws and prohibitions have been enacted, modified, and repealed, to be better adapted to the progressive light and state of the church. The antediluvian, or Adamic dispensation, which perhaps

was more simple and pure than any other part of the old economy. The post-diluvian, or patriarchal, where external things became more typically prominent, and where blood was allowed to be shed besides *that* for sacrifice.* The Mosaic dispensation, a complete theocracy, was mainly typical, or shadowy, and has by some been styled a bloody dispensation; as it was *not* perfect, it was not therefore designed to be perpetual, but was to pass away when fulfilled in the antitype, and give place to a more perfect economy. The gospel is a spiritual and perpetual dispensation, the substance of which the others shadowed forth by rites, ceremonies, and temporal things.

Though most of the laws and ceremonies, which in their nature were typical, were wholly repealed under the new dispensation, yet the essence of *true religion* has remained the *same* under all the different modifications; *faith*, in an atoning and interceding Saviour, and *love* to God and men, being the *substance* of the whole *duty* of man under all the divine dispensations.

After the fall of man, Cain, the first born in our world, was of the wicked one, and slew his righteous brother, and introduced the crime of shedding the blood of man. But it does not appear that the penalty inflicted upon Cain, under the divine administration, was the doctrine of retaliation, or requiring life for life; but, on the contrary, a sevenfold vengeance was pronounced against him who should presume to take his life; see Gen. 4: 11 to 15. The Lord set a mark

* It will appear in our remarks, that the antediluvians had no right to shed blood except for sacrifice; yet such was the general wickedness of the race, that *violence* was universal, and war was permitted as a retributive judgment under the patriarchal and Mosaic dispensations as a penalty, and still its severity was mitigated by a merciful God, in allowing captives to become slaves, instead of being sacrificed by the sword or to false gods. Hence the introduction and permission of war and slavery until the gospel dispensation. God winked at some crimes in the days of ignorance, but *now* commandeth all men to repent. See Professor Edwards on Roman Slavery, in the Biblical Repository for 1835.

upon Cain, lest any one should find him and kill him, and thereby incur the awful penalty. There is no evidence, to my knowledge, that the antediluvians had any permission to shed even the blood of animals, except those for sacrifice, and much less the blood of man, who was made in the image of God.

Cain is said to have gone out from the presence of the Lord; not from his ubiquity, but from his special presence, which is in Zion, or with his covenant people. Cain's descendants were called the sons of men, such as were not in covenant with God, such as regarded not his laws; for we find Lamech, the fifth from Cain, practising polygamy and homicide; and probably his descendants at this early period were generally an ungodly race, though they were the great men of the earth, the arts and sciences flourishing under their enterprise.

The sons of God descended from Adam and Seth, through the line of the Patriarchs, down to Noah. In the course of time, the sons of God mingled with the sons of men, and saw their daughters were fair; and they took them wives of all they chose, and the earth became corrupted, Gen. 6:2. Probably, like Lamech, practising polygamy and shedding human blood; for they became giants and men of renown in this world, and the earth was soon filled with violence; *war* of the most *virulent* kind; so wicked, that every imagination of man's heart was only evil continually. In consequence, God decreed to destroy the world by a flood, except Noah and his family, for he was a just man and perfect in his generation, descending through the line of the sons of God.

After the destruction of the old world for its violence and universal wickedness, God blessed Noah and his sons, and gave them dominion over the animal world, granting them their flesh for food; but their blood, the symbol of their lives, they were not allowed to eat, which prohibition still remains.

God *then* promulgated his *high decree* to Noah, the cov-

enant head and father of the new world, as a penalty and warning against *violence*, for which the old world was swept away, saying, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man," Gen. 9: 5. The first thing I would notice is, that in *this* declaration, God, the creator and proprietor of man, reserves in his own hand the power of life and death. He gives no command to Noah to execute his decree, as he did afterwards to his servant Moses; but says, "*I will* require," &c., not only of *man*, but of *beast*. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man," Gen. 9: 6. This speaks of man as a race of beings originally made in the image of God; and to shed his blood is a direct insult to his Creator, and the highest degree of guilt. Man is not the creator and proprietor of man, and has no natural right, as some hold, to say who shall live and who shall die. This is *wholly* the prerogative of the Almighty; to whom man, as a race, has forfeited his life. I therefore hold that no created being, whether angel or man, has any lawful right to shed the blood of man, except as the *executor* of God, acting under his high command.*

* The authority to shed blood, under certain circumstances, appears to have been delegated (probably by inspiration) to the patriarchal prophets; and especially under the Mosaic economy, some things were permitted and tolerated not in accordance with things from the beginning; but these statutes were not perfect, and of course were not designed to be perpetual. God declares by Ezekiel, that because his people had not executed his judgments: "Wherefore I gave them statutes that were not good, and judgments whereby they should not live," ch. 20: 25. That they might be made desolate (chastised) to the end they might know the Lord. Of these statutes, I suppose, was included war, slavery, polygamy, and divorce. War was enjoined as a penalty upon the wicked for their unbridled lust for power and wealth. Slavery might be permitted for judgment or mercy, as the cupidity of the conqueror might prefer making his captives merchandise, instead of destroying them with the sword, or

This sovereign decree has generally been considered as a command to Noah and his posterity to execute; and has more frequently been referred to than any other authority in the Bible, for executing capital offenders. While I would leave the question of the duty of magistrates to take the life of the murderer, I would express my opinion that it must be decided by other portions of Scripture, where authority is delegated to man, as it was under the Mosaic economy.

But as further evidence that "whoso sheddeth man's blood, by man shall his blood be shed," is a universal, sovereign decree of Jehovah, to be executed *only* by his word and providence, and not a statute given to Noah and his posterity to execute, may be inferred from the *fact* that Christ also promulgated a similar decree to his disciples, when he rebuked Peter for his mistaken zeal in the use of the sword, saying, "Put up thy sword again into its place, for all they that take the sword shall perish with the sword," Matt. 26 : 52. The sword from the scabbard, is not only an instrument, but a symbol, for the shedding the blood of man; so our Lord repeated, in different terms, the very sentiment of the decree first delivered to Noah.

As the event just referred to has been used as an argument to justify war among professing Christians, I will digress a little to review concisely the history of the transaction. It is well known that our Lord often taught his disciples by striking incidents, which were calculated to make a deep impression on their minds. Soon after the last pas-

reserving them to gratify his lusts and passions. Hence, as has already been intimated, war originated from the lusts of men, which occasioned slavery, and slavery was a temptation to licentiousness. But all these things were to be abolished under the more perfect dispensation of the gospel. The *typical* was *ultimately* to give place to the spiritual economy—"For if the first had been faultless, then should no place have been sought for the second; finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant, &c. Heb. 8 : 7, 8; see the whole chapter.

chal supper, Christ asked his disciples, when they went out to preach the gospel without purse, scrip, or shoes, if they lacked any thing; and they replied, "Nothing." "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must be yet accomplished in me, And he was reckoned among transgressors." "And they said, Lord, here are two swords; and he said unto them, It is enough," Luke 22 : 35 to 38. Surely not enough to arm the whole of the disciples for defence by the sword, but enough for the object our Saviour had in view, which I apprehend was threefold. First, to fulfil the prophecy of Isaiah, 53 : 12, "And he was numbered with the transgressors," not only on this occasion, but when crucified between two thieves. He associated with his disciples, who were transgressors for using the sword without authority of their master. True, they made the inquiry, saying, "Lord, shall we smite with the sword?" but the impetuosity of Peter led him to make a pass at Malchus, without waiting for an answer, by which he cut off the right ear. Besides, I suppose it was allowed to be a crime against the constituted authorities. At all events, our Lord considered it a fit occasion for a rebuke, saying, "Put up thy sword again into its place, for all they that take the sword shall perish with the sword," agreeable to the sovereign decree delivered to Noah. Second, the event afforded Christ an opportunity for displaying his divine power in attestation of his mission, in the presence of the multitude who came out to apprehend him; for he wrought a miracle in healing the wound that Peter had made. Third, another important object appears to have been, to forever forbid his disciples, under the most trying situations, to have recourse to the sword. Christ, who was innocent and holy, went about doing good—was envied and hated by the rulers of the Jews, who bribed a traitor to betray him into their hands, to take his life, and then sent soldiers, accompanied by

a mob, to arrest him for trial and execution. If ever there was a situation which justified the use of the sword for defence, we should suppose this was *one*. But under these trying circumstances our Lord forbade his disciples to use it, in accordance with the penalty of the high decree first delivered to Noah. So the command of Christ to his disciples to take swords, appears not to have been for defence, but for other important purposes; and instead of tolerating the use of the sword for war, it wholly forbids its use by his disciples.

That God's declaration to Noah was a universal and sovereign *decree*, and not a mere statute, with a penalty for magistrates to execute, is further confirmed by the inspired Revelator. While standing in vision on the sand of the sea, he beheld a monstrous beast rise up out of the sea (a symbol of convulsed and barbarous people), having seven heads and ten horns (symbols of power), and ten crowns upon his heads (signs of royalty), and upon his heads the name of blasphemy (emblem of great wickedness). See Rev. 13: 1. The beast received his power and authority from the dragon (a symbol of idolatry), and became an object of worship, &c. He made war against the saints, and overcame them. The prophet, while contemplating this scene of power and wickedness, broke out in an apostrophe, to call attention, saying, "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword, shall be killed with the sword. Here is the patience and faith of the saints," Rev. 13: 10. Thus reiterating the high decree which was first declared to Noah, and confirmed by Christ to his disciples. It may here well be asked, how the patience and the faith of the saints could appear, if they, like the beast, led into captivity, and killed by the sword? Here we have, in substance, three parallel declarations. First, by God to Noah, the head of the post-diluvian world; second, by Christ to his disciples, the representatives of his church; third, by

the inspired apostle to the seven churches of Asia, under the Mediatorial reign.

This universal, sovereign decree is not wholly unlike the Roman *Lex Talionis*, which was probably imperfectly received by tradition from revelation, and was more perfectly exemplified under the Mosaic dispensation. Under that, the Israelites were commanded, by statute, to execute it, not only on devoted nations, but upon individual members of their own community, who had fallen under its penalty. "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," Deut. 19: 21. But God's own covenant people, by not obeying his statutes, but adopting the maxims and wicked practices of the surrounding nations, and *in spirit* like them, prosecuting war, have been by war scattered to the four winds. As it respects Christ's true disciples, who are not of the world, even as he is not of the world, he has wholly forbid their practising retaliation—not to render evil for evil to any one, but to overcome evil with good. This is a doctrine peculiar to the gospel of Christ, and distinguishes it from all other kinds or denominations of religion under the whole heavens. I believe it is generally admitted that our Lord abrogated the law of retaliation, as a rule of duty for his own disciples, when he referred to the Mosaic law. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil," Matt. 5: 38. And yet if Christ's professed followers adopt the maxims of the world, they are liable to their punishment; for our Saviour says, "With what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again," Matt. 7: 2. The apostle gives the same caution: "But if ye bite and devour one another, take heed that ye be not consumed one of another," Gal. 5: 15. The powers that exist are ordained of God, and must be obeyed, if not contrary to the precepts of the gospel, though Nero may be on the throne, for he is a minister

of God *to thee*, (that is, to the church,) for good; "but if thou do that which is evil, be afraid, for he beareth not the sword in vain [he is like the king of Assyria, the rod of God's anger to chastise the rebellious]—a revenger to execute [providentially] wrath on him who doeth evil." See Rom. 13: 3. Nero received his absolute authority from the purpose and providence of God, and not by commandment, which was overruled by God for the good of his people. The nations who reject the mediatorial reign of Messiah, are, under his providence, restrained and governed by the *power* of the sword, until they are either converted, or fitted for destruction by the sword.

God, in his providence, has been executing his sovereign decree from the days of Noah to the present time. Where are the mighty empires that rose in triumph by the power of the sword? Where are the Assyrian, the Babylonian, the Medo-Persian, the Egyptian, the Grecian, and the Roman empires? Alas! they have been destroyed by the sword, and blotted out from among the nations of the earth. I fully expect that every nation and community that have been built up and sustained by the sword, and who still trust in the sword, will by the sword be ultimately destroyed. "For all they who take the sword, shall perish with the sword" This high decree will remain in full force until the final catastrophe, the battle of that great day of God Almighty, when the sword will be broken to pieces or returned to its scabbard and laid aside, after the kingdoms and nations are broken to pieces, to open the way for the millennial glory of Messiah's reign. Still, I suppose whatever nation or community, shall wholly lay aside the sword, and trust for defence alone in the Lord God of hosts, will stand, and not perish by the sword. The Mediator now governs the world with reference to the good of his spiritual kingdom, for he must reign until all things are put under his feet; as he is

the constituted head over all things to the church, which is his mystical body.*

I will here remark, that if any one should object to the view I have taken of the decree delivered to Noah; and still consider it as a precept for universal practice; I would then inquire of such, whether they ought not, in order to be consistent, to suppose the decree of Christ to his disciples also a universal law for obedience? But should they hold that there is an *essential* difference between the decree to Noah and that of Christ to his disciples, and the inspired Apostle to the seven churches: I would then reply, that the *two latter* fully sustain, and are ample authority for establishing the general view I have taken, exclusive of the decree to Noah, which I by no means grant; as I suppose, Christ and the Apostle had special reference to the one first promulgated to Noah.

LETTER XXVI.

Dear Children:

Having I trust established the fact, that the sovereign decree first declared to Noah, which was again promulgated by Christ to his disciples, and also again by John to the seven churches, is not to be considered as a precept for universal obedience, but as a declaration of the *divine purpose*,

* The great burden of prophecy relates directly or indirectly, I suppose, to the mediatorial work and kingdom of Messiah; and that the nations and kingdoms of this world, when they are subjects of prophecy, generally have some connection with, or bearing upon the church of Christ, either as instruments of trial, or chastisement, or conflict. But under the mediatorial reign, Christ will triumph over all his and their enemies, both temporal and spiritual, until all his saints will finally stand upon Mount Zion, clothed in white, with palms of victory in their hands, and crowns of glory upon their heads.

to be executed *only* by the word and providence of God; and that it is not generally applicable to individuals, but *especially* to communities, as it was originally delivered to those in authority :—

I now proceed to show, that it has long been the burden of prophecy, that warring nations will be finally broken to pieces, in accordance with the *divine decree*, by dashing one against another until they are shivered to pieces. And here I find myself embarrassed, not for the lack of scriptural evidence, but the difficulty of making a judicious selection from the abundance.

God says, " I have set my King upon my holy hill of Zion; I will declare the decree: the Lord said unto me, Thou art my son; this day I have begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; and thou shalt dash them in pieces like a potter's vessel," Ps. 2: 6–9. A *rod* is a sign of an authority to rule, *iron* that of strength. Those who refuse to obey the mild precepts of the gospel, must bow before the strength of the sword, in the hand of the avenger appointed to execute wrath.

This prophecy may first have reference to David, in his extended conquests and exaltation on his throne on Mount Zion; but its special reference is doubtless to the mediatorial kingdom and reign of Messiah. Being aware that the eighth verse is frequently quoted as a moral triumph of Christ in the conversion of the heathen world, I asked the favor of an eminent Hebrew scholar, to refer to the original and see its connection. He kindly examined it, and replied, that in the original the eighth and ninth verses were connected in one sentence and could not be separated without injury to the sense; which opinion appears to be fully confirmed by Rev. 2: 27,—" And he shall rule them with a rod of iron, as a vessel of the potter shall they be broken to shivers; even as I have received of my Father." But when did

Christ receive this authority? I answer, in the prediction in the 2d Psalm, where he is set by divine decree king on his holy hill of Zion. So that instead of its being a moral conquest, it is a providential and judicial execution. The individuals who remain, may be slain by the sword of his mouth, which would be a moral triumph.

The final destruction of the heathen, a sign of those not in covenant with God, is repeatedly foretold: "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their names for ever and ever," Ps. 9: 5. This Psalm refers to the judgments on the enemies of God, and his protection and defence of his people. Zion will be redeemed by judgments on her enemies. "When the Lord makes inquisition for blood, he remembereth them, he forgetteth not the cry of the humble," Ps. 9: 12. "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble," Isa. 40: 22–24. The whole imagery of this sublime prediction, fully conveys the idea of the complete destruction of the princes and judges of the earth—"The nations shall rush, like the rushing of many waters; but God shall rebuke them; and they shall flee far off; and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind," Isa. 17: 13. This probably refers to the mighty gathering at the battle of Armageddon; which will be more particularly noticed hereafter. Says the prophet, "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth," Isa. 28: 22. The whole earth, by the divine decree, is to be consumed by the fire of God's jealousy. This may first refer to the demolition

of the nations, which may typify the final conflagration, at the end of the world.

"I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes [reference to the vintage], against all the inhabitants of the earth," Jer. 25: 29, 30. This whole prophecy enumerates several ancient nations, who were directed to drink of the wine-cup of the fury of the Lord, yet it does not appear from the whole scope to be restricted to them; they were first to drink of it, and afterwards it was to extend to all the nations.

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure," &c., Jer. 46: 28. I have met with no writer who adopts the plain literal import of this prophecy; but I perceive no reason why it should not be literally understood; being delivered in plain alphabetical language; the only reason I can suppose, is the fact, that it is not in *accordance* with the general view of commentators. That the literal sense is correct, may be farther confirmed by Nebuchadnezzar's vision of the image, which was an emblem of the nations. The prophet Daniel, in telling the dream to the king, says, "Thou sawest till that a stone [a sign of immutability] was cut out without hands, which smote the image upon his feet, which were of iron and clay [part of the *strength* of iron and part of the *brittleness* of clay], and brake them to pieces: then was the iron, the clay, the brass, and the silver, and the gold, broken to pieces together [under the same dispensation of Providence], and became like the chaff of the summer threshing-floors; and the wind carried them away and no place was found for them; and the stone became a great mountain [a symbol of great power] and filled the whole earth," Dan. 2: 34, 35. The whole chapter should be fully considered, to obtain a correct view

of the prediction. I will only quote one verse more: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," Dan. 2 : 44. I will here observe, that at the time of this prophecy, *this* kingdom was not set up, except prophetically, but was then a future event. 1st. That it was to be set up in the days of the kings prefigured. 2d. That it was to be erected, without human instrumentality, by the God of heaven. 3d. That it was to smite the image on its *feet*, part of iron and part of clay (the ten toes being a sign of the ten last kingdoms); and to utterly destroy and break in pieces all the kingdoms prefigured; and to chase them away, so that no place should be found for them; as *nations*, they would cease to exist. That kingdom which was to dash the image to pieces and fill the whole earth, I apprehend, is, in a *special sense*, the mediatorial kingdom of Messiah, or the heavenly reign, which the God of heaven was to set up. That kingdom which has been so much the theme of prophecy; *that* kingdom which John the Baptist, Christ, and his disciples, in their day, proclaimed as near at hand. In reviewing this prophecy, there is but one question at issue; In *what sense* are the nations of the earth to be demolished, antecedent to the reign of peace on earth? for it is a *fact*, that does not admit of debate, to every one who believes its divine authority, that at least the nations symbolized by the image are to be broken to pieces and destroyed. It has been supposed by some to represent the destruction of the wickedness of the inhabitants of the earth referred to; and they quote Rev. 11 : 15 to establish the opinion. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." But the prophecy recognizes but *one* kingdom that is to stand. The individuals that may remain of the broken nations, may be converted, and become of the *kingdom* of our Lord, not "of the kingdoms of our Lord," which words have been improperly supplied by our translators,

having nothing in the original to answer to them, which has often been the occasion of a wrong application of the text. The anthem of praise that followed the sounding of the seventh trumpet, was a prospective song, for the seventh trumpet was the great wo trumpet, including, I suppose, the seven vials of wrath and other visions of judgment, preceding the dawn of millennial glory.

Others have supposed it refers to the final judgment. This, to be sure, would be a complete demolition of organized nations. But the question is, Is it the destruction declared by the prophet? I think not, for one portion of prophecy must not be so construed as to contradict another. For the high decree is, "All they that take the sword shall perish with the sword." For the Lord will plead with all flesh with the sword. Says the prophet, "I will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother," Hag. 2 : 22. This text alludes to a future, awful catastrophe, and shows the manner, and by what means, it is to be effected. Every man's sword will be against his brother; it will be a time of universal anarchy and violence, resembling the antediluvian world in the days of Noah. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy," Zeph. 3 : 8. This prophecy, like some others, may first have reference to some minor event, to which the whole extent of the description cannot be applied, except as typical of "the battle of that great day of God Almighty."

I will here remark, that some distinguished writers object to this view of interpretation, confining the application to some early particular event, considering the future and com

prehensive declarations of the prophets, owing to the oriental style in which they wrote, being poetic and hyperbolical. I cannot adopt this indefinite mode of application, which may be accommodated to almost any thing, or nothing; neither do I believe that the Spirit of God ever moved the prophets to speak and write in so loose a manner. Others again, equally distinguished, have inclined to explain most of the extended judgments, so as to be applicable to the last judgment of the quick and dead.

I have often referred to popular commentators to gain light on those prophecies which I suppose refer to a special judgment on the nations of the earth at a future period, and have been almost as often disappointed in not finding any remarks on the subject. Sometimes they refer them to past events, which appear short of the extent of the prediction; or they have been either wholly unnoticed, or passed over with a few general remarks.

The *moral character* of the beast with seven heads and ten horns is *seldom noticed*, unless he is considered wholly an emblem of Papacy, while the ten horns are generally considered as symbols of modern European nations. But the Spirit of Truth informs us that he received his seat and authority from the Dragon, (sign of idolatry,) and upon his heads were the names of blasphemy; and he opened his mouth also in blasphemy. I have been at a loss to account for the apparent reluctance of eminent men to implicate warring nations as anti-Christian in *their practice;* unless the glitter and glory of military power blind the eyes *even* of good men.

LETTER XXVII.

Dear Children:

Having brought into view a few prophecies which confirm the decree "that all they that take the sword shall per-

ish with the sword," which refer to a period when these judgments will be finished, I now proceed to notice some more particular predictions, which refer to the events preceding the millennial glory of Christ's kingdom, some of which, I apprehend, are typical of the great catastrophe; while others allude to it more directly. "Howl ye, for the day of the Lord is at hand, it shall come as a destruction from the Almighty." "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it." "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible," Isa. 13: 6, 9, and 11. The prophecy in this chapter relates, first, to the destruction of ancient Babylon; but as *that* was a striking type of mystical Babylon, as united to, and upheld by, the modern kings of the earth, it appears to refer to their destruction, in connection with her complete overthrow, in the comprehensive language of the prophet. This view is supported by the prophet Jeremiah, in his predictions relative to Babylon, and other nations. See Jer. 25: 29–33. It represents the sword as extending to all the inhabitants of the earth; as the slain of the Lord, from one end of the earth to the other, they are to remain unburied—"they shall be dung upon the ground." The 24th chapter of Isaiah does not appear to refer to any particular ancient nation, but to a future general destruction. Some of the previous chapters were the particular burden of prophecy against a number of ancient nations; *this*, I think, *especially* refers to the great battle under consideration, and I beg to call your attention to the whole chapter, and also to the 25th, which is a song of praise following the great event. The earth [a symbol of civilized nations] is represented as turned upside down, and made empty and waste; as *utterly* spoiled; as mourning and fading away; as the curse devouring the earth. Fear, and the pit, and the snare are upon thee, O

inhabitant of the earth! as being utterly broken down and dissolved. "And it shall come to pass in that day, [a future day of calamity,] the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." The scene will probably be in the midst of civilized nations, where the art of war may be in the highest state of perfection, the earth being the general symbol, which will render the concussion more awful, terrible, and desolating. "Come near, ye nations, to hear, and hearken, ye people; let the earth hear, and all that is therein, the world and all things that come forth of it, [the whole earth is summoned to hear and attend,] for the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath [prophetically] utterly destroyed them, he hath delivered them to the slaughter," Isa. 34: 1, 2. This prophecy appears mainly in plain literal language; yet, because it has alluded to Idumea and Bozrah, as types merely of devoted nations, it has by some been applied wholly to Edom. But if such particular and comprehensive language may be restricted to any minor event, without regard to the general scope of the subject, under the idea of oriental style of poetry and hyperbole, we may well give up the study of prophecy. But we need not be guided by such expositors. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion," as you may see in the 8th verse. It must therefore refer, ultimately, to "the battle of that great day of God Almighty," when spiritual Babylon will come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, at the time when the nations that have oppressed spiritual Zion, will be shivered as the potter's vessel.

Daniel's vision of the four beasts, and the array for the judgment of the nations, I apprehend refers to the great battle. Says the prophet, "I beheld till the thrones were cast down, and the Ancient of days did sit" [some translate, was placed for the Ancient of days] surrounded by attending

millions, and all the splendor of the likeness of the glory of the Lord. "The judgment was set, and the books were opened." I beheld till the beast was slain and his body given to the burning flame. [wholly consumed.] As concerning the other beasts, they had their dominion taken away; yet their lives were prolonged "for a season and a time," [some translate for an appointed time.]—See Dan. 7: 9–12. This august scenery and array for the judgment of the nations, is the grand symbol of the final judgment, and has often been mistaken for the last judgment itself. That it is *not*, is evident from the 12th verse, where the remnant of some of the nations were to exist for an appointed time, though their dominion was taken away; so that it was not the final end of all things. Though the array for judgment in Daniel, in some respects, resembles that described Rev. 20: 11, yet in *one* respect they *essentially* differ. In Daniel the symbols refer to *nations*—in the Revelation to *individuals*—at the last judgment. The beast that upheld the great harlot, was slain, and his body given to the burning flame, I suppose at the great battle of Armageddon. "This is the purpose that is purposed upon the whole earth; this is the hand that is stretched over all the nations; for the Lord of hosts has purposed, and who shall disannul? and his hand is stretched out, and who shall turn it back?" Isa. 14: 26, 27.

The prophet Joel, 1: 15, in view of approaching judgment, broke out in an apostrophe: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Probably looking, by inspiration, beyond the events of his time to the battle of the great day. Again: "I will gather all nations, and bring them down to the valley of Jehoshaphat, [a sign of the place of judgment,] and will plead with them there for my people," &c., Joel 3: 2. Again: "Put in the sickle, for the harvest is ripe [reference to the harvest and vintage]; come, get you down, for the press is full, the fats overflow, for their

wickedness is great. Multitudes, multitudes, in the valley of decision [where the great battle is to be decided], for the day of the Lord is near in the valley of decision," Joel 3 : 14. Though the prophet Joel might have reference, first, to some lesser events, yet it is evident, from Revelation, that he ultimately looked forward to the harvest and vintage of the earth; as afterwards described by St. John.

I apprehend our Lord, in answer to the question of his disciples relative to his coming to judgment, referred, first, to devoted Jerusalem; second, to the judgment of the nations; and third, to *that* of individuals at the last day. "And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance," &c., Luke 21 : 20–23. It is supposed that the Christians observed the timely warning of Christ, and escaped the siege and storming of Jerusalem by the Romans. Historians say, they fled, at the signals given, to Pella, and other places east of the Jordan, and wholly escaped the desolation.

Our Lord then proceeds to describe future events. "After the tribulation of those days [after the destruction of Jerusalem"], &c.—See Mark 13 : 24—"there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things that are coming upon the earth; for the powers of heaven shall be shaken, and then shall ye see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke 21 : 25–28. If we suppose this description of our Lord is *not* wholly of literal import, but mainly emblematical of future scenes, then I would suggest,

for your consideration, what I apprehend the language of these symbols implies. The signs in the luminaries of heaven, probably indicate the coming of our Lord to judgment; but what the particular signs may be, is not revealed. The sun is the medium of light to our natural system: so, in the moral world, the Sun of Righteousness, by his Word and Spirit, enlightens the moral world, but *especially* his own true church. The moon, from its borrowed rays and changing state, may be considered as a *sign* of the visible church, where its reflected rays are made faint by the mingling of saints and sinners. The stars are the emblems of the ministers of the church. The earth, the symbol of civilized nations, represented as in great distress. The sea and the waves roaring, are symbolical of convulsed, hostile, and barbarous people. So fearful was the scene, that men fainted in apprehension of the approaching judgment. The *powers* of heaven were shaken. *Heaven*, a symbol of the true church —the *powers*, the rulers of the church, who trembled. Perhaps this alludes to the slaying of the witnesses. The Son of man coming in a cloud—a *cloud*, a symbol of obscurity and storm. With power and great glory—in retributive judgments on his enemies. That this description does *not* relate (except as the *grand* type) to the last judgment, nor wholly to the destruction of Jerusalem, is evident from the *fact* that it unfolds progressive scenes for a length of time; and the great distress of the nations, and the providential judgment executed, probably refer to "the battle of that great day of God Almighty," which will result in the full emancipation of the saints of God from bondage to the Man of Sin, and the kingdoms of this world.

LETTER XXVIII.

Dear Children:

It appears desirable to notice some of the providential and instrumental means of preparation for the great battle, previous to reviewing the prophetic description of the dreadful scene.

The first preparation I shall notice is, there was to be a falling away from the primitive state of the church; and that man of sin, the son of perdition, was to be revealed. His consummation was completed by a union of church and state government, borrowed from the practice of idolatrous Rome, and from wrong views of the Mosaic theocracy. It may be replied, that it was more probably taken *wholly* from the Jewish polity of church and state. I notice the objection in this form, chiefly to guard you against what I suppose is a popular error, viz., that originally, under the Jewish theocracy, there were two distinct departments in the government, not unlike modern notions of church and state. Perhaps few errors have been introduced into the church that have diffused a more wide and destructive tendency. Instead of its being compounded of civil and religious parts, except as it was typical of the mediatorial kingdom, it had the offices of priest and king, (emblematical of Christ's offices of King and Priest,) it was *wholly* a religious government—a complete theocracy, covering all temporal and spiritual concerns. God was their absolute sovereign, lawgiver, judge, and rewarder. The Israelites had no authority to make a code of laws for their government; their duty was to obey the statutes of Jehovah.

One of the great crimes of the Israelites was their rejecting God as their only sovereign, and imitating the idolatrous nations round about, by which means their original organization became secularized.

There was but little alteration, after Constantine ascended the imperial throne, in the old code of Roman laws, except a national Christianity was substituted for a national idolatry. Liberty to serve the true God, according to the dictates of every one's conscience, was unknown in the laws. Individuals must believe and act as they were commanded by the national church; they were not allowed to judge and act as those who expected individually to render an account to God themselves. This early notion of church and state laid the foundation for the introduction of the mystery of iniquity. Even to the present day, you may notice some evangelical writers fully recognize a political and religious department in the Mosaic theocracy; so *early*, *deep*, and *lasting* has the impression of church and state been made.

The national union of church and state is symbolized, Rev. 17: 4–18, by a woman in the gaudy, rich attire of a harlot, with a golden cup in her hand, full of abominations; and intoxicated, not with wine, but with the blood of the saints and the martyrs of Jesus; riding upon a scarlet-colored beast (symbol of blood), having seven heads (forms of government) and ten horns (signs of power), who ascended out of the bottomless pit. This beast upheld the harlot and carried her by his strength, while she held the reins and guided his course. This combined wickedness and blasphemy has prepared the way for the terrible vials of wrath that are to be poured out upon them at the battle of the great day, when the judgment will be executed on the false prophet and the nations of the earth.

The second preparation I shall mention is, that the gospel proclamation of the terms of peace and pardon by the Redeemer, must be preached to all the world, as a witness to all people, and then the end will come. The nations will not be ripe for final destruction until they have rejected the gospel terms of peace. "For the nation and kingdom that will not serve thee [that is, Messiah] shall

perish; yea, those nations shall be utterly wasted," Isa. 60: 12. In our Lord's prophecy relative to his coming to judgment, he says, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come," probably referring to Dan. 12: 9. In perfect accordance with these prophecies, our Lord's last direction to his disciples was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16: 15, 16. This command is still in force and binding on the church. The first disciples, obedient to their Lord's command, went every where preaching the word. Though many of the Jews believed and embraced the gospel, yet the great body as a nation rejected it, and were broken to pieces and scattered among the nations of the earth, according to divine prediction. But a special dispensation of Providence, preparatory for the great battle, is symbolized by an angel flying with a proclamation. Says John, Rev. 14: 6, 7, "And I saw another angel flying [flying, a sign of swift movement] in the midst of heaven [the true church], having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This flying angel may symbolize the missionary enterprise of our day, for it has been distinguished for its swift movement, its loud voice, and for its proclamation of the worship of the true God. If the emblem fails, it is, perhaps, in not sufficiently proclaiming that the hour of God's judgment was come (prophetically) upon the nations and false prophet. If this is the true exposition, the great battle may be near at hand—probably within a century. If the great battle is to precede the millennial glory of the church, the missionary enterprise may be rapidly preparing the way, by preaching

the gospel to the *whole* world, though in a different way from popular opinion, which supposes its present efforts will be instrumental in introducing the glorious period of peace on earth, without any previous catastrophe like the battle of the great day.

The views I am here advocating have been objected to, as discouraging the missionary enterprise. I hope and trust the spirit of missions does not stand opposed to the revealed purpose and providence of God. But I do not see the force of the objection. The purposes of God are the plan of his own procedure—his commands are the rule of our duty. If the gospel is preached to every creature, including the announcing the hour of God's judgment as (prophetically) come, multitudes of individuals, we may expect, will be savingly converted; while those communities and nations who reject the heavenly message, *may* be destroyed; but, in the mean time, the holy seed may be sprinkled all over the earth, ready to spring up in a fruitful harvest, so soon as Antichrist and the warring nations are removed out of the way. The missionaries, I suppose, may be hastening forward the glorious day of peace, but in a different way from what is generally apprehended by the church.

The *third* preparatory event I shall notice is, the discharge of the sixth vial of divine wrath upon the mystical Euphrates, and the waters thereof were dried up (waters, a sign of many people), to prepare the way for the kings of the east. There is some diversity of opinion what mystical Euphrates symbolizes, and who the kings of the east are. I am inclined to the opinion that mystical Euphrates symbolizes the Mahometan *power*. [See my Comments on Revelation.] We now see it waning, but not destroyed, and drying up, like a mighty river in a great drought. As to the kings of the east, it probably refers to all eastern Asia. But there must be some powerful cause to rouse these millions to arms.

The prophet informs us that he saw in vision three foul

spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. The dragon, a sign of idolatry; the beast, of ferocious warriors; and the false prophet, may include both Mahomet and Antichrist, as *both* propagated their religion by false miracles, and enforced it by the power of the sword. Of the three unclean frogs, the prophet says, "They are the spirits of devils, working miracles, which go forth unto the kings of the earth [civilized kingdoms], and to the *whole* world [universally], to gather them to the battle of that great day of God Almighty," Rev. 16 : 14.

The sixth vial of divine wrath appears, in *one respect*, to differ from all the previous vials, as a vial of preparation *only*—preparing for the fearful scene of the seventh. We should naturally expect a time of comparative peace during the subtle workings of these spirits of devils, while they are going to and fro through the whole earth, insinuating their foul devices into the ears of the kings of the earth, to rouse up their jealousy for universal war. It may appear, externally, like a calm before a tempest. The sixth vial may now be running—if so, we may soon expect the foul spirits abroad to excite the *whole* world to arms. The watchmen on the walls of Zion, at the signs, should sound the trumpet, that the saints may obey the command, "Come, my people, enter thou into thy chambers, [a place of retirement,] and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." See Isa. 26 : 20, 21.

The fourth preparatory event I shall allude to is, the *slaying* of the witnesses (the true saints). I am fully of the opinion, that the church has not seen her hottest persecution. I find no intimation in the Bible, or events recorded in history, that correspond with my apprehension of the description in the 11th of Revelation: "And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and

overcome them, and kill them." See verses 7–10. Their dead bodies are to remain three and a half days unburied in the streets of the great mystical city. The nations of the earth will celebrate the event, with great demonstrations of joy and triumph, because the witnesses had tormented them by their testimony.

If we suppose the period referred to is prophetic time, a day for a year, then we conclude that the visibility of the spiritual witnesses will be extinguished for three and a half years; they will cease to bear testimony; during which time, the beast and false prophet (false teacher) will triumph and rejoice over them.

The prophet Daniel prophesied of this persecuting power, 7 : 21 : "I beheld, and the same horn[or power] made war with the saints, and prevailed against them," &c. "And he shall speak great words against the Most High, and think to change times and laws," &c., verse 25. "And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," verse 26. See the whole chapter.

I apprehend that the beast with seven heads and ten horns, which ascended out of the bottomless pit, and upheld the great harlot, who guided his course by her counsels, was the united power that made war upon the saints, and finally will slay the witnesses.

Both the beast and the witnesses have their prophetic time of 1260, but we need not suppose that their rise was simultaneous, as the witnesses are slain by the power of the beast; after which the horns (or powers) destroy the great harlot; and, in prophetic language, they eat her flesh, and burn her with fire; and afterwards fall themselves at the battle of Armageddon.

The fifth preparatory event I shall mention, preceding the great battle, is the resurrection of the witnesses. "And after three days and a half, the Spirit of life from God entered into them [a great revival and a spiritual resurrection fol-

lowed], and they stood upon their feet [again visible], and great fear fell upon them which saw them." See Rev. 11 : 11, also Hosea 6 : 2. A voice from heaven called them, and they ascended in a cloud. They were Christ's mystical body, ascending in a cloud; following their divine Master; and their enemies beheld them.

It is supposed that the cloud indicated an approaching storm; that heaven was a sign of the spiritual church. I will here remark, that several numbers in prophecy, often appear *symbolical*, rather than *literal;* they have, however, reference to proportion, which must be estimated by the whole scope of the subject; three, seven, ten, twelve, and occasionally other numbers, are used to represent a complete proportion, or part, for the fulfilment of the purpose of God in the prediction. I sometimes mention such as *prophetic* parts, in *distinction* from literal numbers.

" And the same hour [or time] was there a great earthquake [sign of a great convulsion], and a tenth [prophetic] part of the city fell [mystical Babylon], and in the earthquake were slain of men seven thousand [or a complete number for the design of Providence], and the remnant were affrighted, and gave glory to the God of heaven," Rev. 11 : 13. The destruction was so visibly from the hand of God, that they were affrighted and acknowledged his power, but probably did not repent of their deeds. This judgment appears to be the beginning of the downfall of Babylon; she is to receive a double retribution. The whole scene is an emblematical representation, and we have no particulars of the agents in the great earthquake.

The sixth event I shall allude to, is, the fall of mystical Babylon, which, I suppose, will commence anterior to, and be a closing result at the final catastrophe of the great battle, previous to the reign of peace. A mighty angel (or a messenger of Providence) descended from heaven with light and glory;—" And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen [a double de-

struction], and is become a habitation of devils, and a hold for every foul spirit [those who instigate the great battle], and a cage of every unclean and hateful bird," Rev. 18 : 1, 2. It appears that Babylon will not be wholly destroyed before the great battle. "And the ten horns which thou sawest upon the beast [the ten last kingdoms], these shall hate the whore, and shall make her desolate and naked [strip her of her mystical ornaments], and shall eat her flesh [pillage her wealth], and burn her with fire [utterly consume her]. For God hath put it into their hearts to fulfil his will, and to agree to give their kingdom to the beast, until the words of God shall be fulfilled," Rev. 17 : 15, 16. The 18th chapter of Revelation gives a vivid description of the final overthrow of mystical Babylon, by the emblem of a mighty city consuming by fire, and the lamentations over it.

The seventh preparation I shall notice is, a gathering together of the nations for war, by the agency of the foul spirits. This has been early alluded to by the prophets. "Wo to the multitude of many people, who make a noise, like the noise of the seas [a sign of agitated people], and to the rushing of the nations, that make a rushing like the rushing of mighty waters," a striking symbol of a multitude of barbarous people. See Isa. 17 : 12, 13. Says the prophet Joel, "I will also gather all nations, and will bring them down to the valley of Jehoshaphat [the sign of the place of God's judgment], and will plead with them *there* for my people," &c., Joel 3 : 2. As this alludes to the great controversy for Zion, it doubtless refers *ultimately* to the great battle, when her enemies will be wholly destroyed. The prophet Joel further alludes to the mighty gathering : "Multitudes, multitudes in the valley of decision [where the judgment is decided] : for the day of the Lord is near in the valley of decision," Joel 3 : 14.

As we have already noticed, the foul spirits are the prime agents in gathering the nations for universal war. "For they are the spirits of devils, working miracles, which

go forth to the kings of the earth and the whole wor'd, to gather them to the battle of that great day of God Almighty," Rev. 16: 14. When mystical Babylon fell, she became a habitation of devils and a hold for every foul spirit. Probably these foul spirits of devils inhabited the ruins of mystical Babylon, from whence we must look for their appearing.

Our Lord gives universal warning at this very juncture. "Behold I come as a thief [unexpectedly]. Blessed is he that watcheth and keepeth his garments [the robe of righteousness], lest he walk naked, and they see his shame," Rev. 16: 15. He also calls his people to come out of falling Babylon. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18: 4.

How important that we should know the length and breadth of this devoted city, that God's people may not stray within her boundaries!

Under God's providence, "He gathered them together into a place called in the Hebrew tongue Armageddon," Rev. 16: 16. A symbol of the place of the great battle. It is supposed to imply the same as Megiddo; a place that had been fruitful for battles, where the confederates destroyed each other before the praying host of Jehoshaphat, and where Josiah received his mortal wound. By some it is supposed etymologically to signify *fruitfulness;* but here it cannot refer to the fruit of blessings on the rebellious, but *that* of judgment, where the wicked will eat the fruit of their own doings.

I will now make a few remarks. By reference to my comments on Revelation, you may notice that it was supposed the seven seals opened comprehensively the developments of divine Providence under the mediatorial reign; and the following visions of John, including the seven trumpets, the seven vials, and probably the little book "opened," were only particularizing scenes already announced in a more general way. Hence some of the visions refer to the same events and synchronize in the order of time. This view is

contrary to the opinions of some learned and respectable writers. Others, equally respectable, differ in opinion, and advocate the views I have adopted. It is, however, generally admitted, I believe, that the visions of John are not arranged in our Bible in strict chronological order. They may, in some respects, resemble geographical maps. The map of the United States, for example, may resemble the seven seals comprehending the whole; while the maps of each state, may resemble the seven trumpets exemplifying a portion on a larger scale; and portions of the different states, such as counties, cities, &c., that of the seven vials of wrath and other visions which may particularize important events. I suppose the vision in the 14th chapter of Revelation is subsequent to that in the 16th chapter. A cup and vial of wrath are synonymous. The Revelator often borrowed his symbols from the ancient prophets. "For in the hand of the Lord is a cup, and the wine is red [a sign of blood], it is full of mixture, and he poureth out of the same: but the dregs thereof [the last runnings], all the wicked of the earth shall wring them out, and drink them," Ps. 75 : 8.

LETTER XXIX.

Dear Children:

We are now about to review some of the predictions relative to the final judgment on the nations, as *such*, and on the false prophet, *especially* executed in "the battle of that great day of God Almighty, when he will make inquisition for blood, and avenge the blood of his servants. This I suppose will occur under the pouring out of the seventh vial of divine wrath and will include the harvest, the vintage, and the battle of Armageddon. We have already noticed the mighty gathering, by the subtlety of the foul spirits of devils (under the sixth vial), where they were assembled at the place of judgment. "And the seventh angel poured out his vial into

the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three [prophetic] parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men great hail out of heaven, about the weight of a talent; and men blasphemed God for the plague of the hail, for the plague thereof was exceeding great," Rev. 16: 17–21. This symbolical description is awfully sublime, indicative of some mighty convulsion.

All the antecedent vials had a local discharge, this is *universal*, in relation to our globe; it is poured out into the *air*, which surrounds our terraqueous globe, a sign of universality, directly upon the seat of Satan's kingdom, who is the prince of the power of the air, the spirit who now worketh in the children of disobedience.

It will doubtless be more *universal, protracted* and *dreadful* than any of the previous vials. Probably there will be a succession of terrible providential judgments; including the final destruction of mystical Babylon, and closing with the demolition of warring nations, who will dash one against another, until they are shivered to pieces, as the potter's vessel when it is broken; as *nations*, they will cease to exist; while the remnant that escapes may be converted to God.

This sublime scene opens with *voices*, and thunders, and lightnings, symbolical of an approaching storm of judgment. Then follows a terrific earthquake, so *great* as never before known, so great as to shake the whole earth, a symbol of universal convulsions, revolutions, wars, and anarchy among the inhabitants of the *world;* and distress among the nations, with perplexity; the sea and the waves roaring; and men's

hearts failing them for fear; looking after those things that are coming on the earth, for the powers of heaven shall [also] be shaken. The mighty convulsion rent asunder the great city, and divided it into three prophetic parts, referring to mystical Babylon as shattered to pieces; and the cities of the nations fell. Probably those nations who were prefigured, in prophecy, by ancient cities. Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every island fled away [a symbol of smaller divisions of civilized nations], and the mountains [signs of great temporal powers in this connection] were not found, they were *annihilated.* There fell upon men great *hail* out of heaven, about the weight of a talent [more than 100 lbs]. The wicked, instead of repenting for the plague of the hail, blasphemed the God of heaven. Hail is the symbol of the closing scene of judgment on the nations; and "hail shall sweep away the refuge of lies," Isa. 28: 17. Of all the scenes in nature, a tempest of hail and lightning, that carries desolation in its course, is one of the most awful and terrific judgments. The Almighty interrogates Job, "Hast thou seen the treasures of hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22–23; probably, alluding to the battle of the great day. Hail was one of the plagues of Egypt, it destroyed the host of the Canaanites in the days of Joshua; and it seems an appropriate sign of the missiles in modern warfare; and the great hail-stones of a talent, may allude to the great balls of destruction of modern invention; which may still be increased to the literal weight of a talent.

The *harvest* is supposed to be one of the emblems of the great battle, cutting down the fruits of the earth, and separating the good from the bad. Our Lord used the similitude of a harvest, to occur under his heavenly reign. Referring to the tares that sprang up among the wheat, he says, "Let both grow together until the harvest; and in the

time of the harvest I will say to the reapers, [the ministers of Providence,] Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn," Matt. 13: 30. Our Lord further explains the parable to his disciples: "As therefore the tares are gathered and burned in the fire, so it shall be in the end of this world [some translate, the end of this age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father," Matt. 13: 40–43. I doubt not but this parable first refers to the judgment of the nations at the time of the great battle; which is the grand symbol of the last judgment, and may therefore refer to both events.

This view, I think, is confirmed by the symbolical representation of the same event in Revelation. Says John, in vision, "I looked, and behold, a white cloud [white, a sign of purity—a cloud, of storm], and upon the cloud one sat like the Son of man [a sign of the Son of man, coming in a cloud], having on his head a golden crown, and in his hand a sharp sickle." This vision doubtless refers to the Mediator in his exaltation as King of kings, and Judge of the world. The cloud was his chariot, the ensign of his royalty a golden crown, and the instrument of his judgment a sharp sickle, to reap down his adversaries. "And another angel came out of the temple [a sign of Christ's mystical body], and cried with a loud voice to him who sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped," Rev. 14: 14–16. There is some obscurity who it was that cried from the temple. The language of symbols would seem to imply it was the voice of the saints, supplicating protection from their ene-

nies. This similitude, though not so apparent as some, yet is very comprehensive, and indicates an immense cutting down of the nations, like a husbandman with his sickle, reaping a field of grain.

The vintage is brought into view next in order. "And another angel [or messenger of Providence, which indicates another event] came out of the temple which is in heaven [spiritual body of Christ], he also having a sharp sickle. And another angel came out from the altar [probably of incense, the sign of prayer], which had power over fire [fire, a sign of judgment, or morally, of divine influence], and he cried with a loud cry to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth [clusters may be a sign of communities], for her grapes are fully ripe. And the angel thrust in his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses' bridles, for the space of a thousand and six hundred furlongs," Rev. 14 : 17 to 20. There is some obscurity in relation to the city referred to. As it is *not* styled the *great* city, great for wickedness, I am inclined to the opinion that it may refer to the spiritual Zion, and that the saints may be out of the bounds, or shielded from this special judgment. The Lord saith, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain," Isa. 26 : 20, 21. Inquisition is made for blood, that is no longer covered over, but exposed to view, at the retributive judgment in the time of the vintage. The treading of the grapes, the gushing and flowing of the red wine, is a most striking symbol of the terrible bloody scene of the vintage. So important is

the event that it has been a theme of the former prophets. Isaiah inquires, "Who is this that cometh from Edom [Edom, red, symbol of blood], with dyed garments from Bozrah [a sign of desolation], this that is glorious in his apparel, travelling in the greatness of his strength? [The Redeemer answers.] I that speak in righteousness, mighty to save. [Interrogation.] Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? [Answer.] I have trodden the wine-press alone, and of the people there was none with me."

This has been often applied to the Redeemer's sufferings, in his atonement for sin. Though it may have an allusion to that *great* event, as prophecies, I suppose, often have a double reference, yet I think the whole scope of the subject clearly has relation to the judgment of the vintage. "For I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment [like a mighty warrior in the heat of battle], for the day of vengeance is in my heart, and the year of my redeemed is come." See Isa. 63: 1–6. I suppose this prophecy is mainly one of retributive judgment under the mediatorial reign, executed, providentially, by one nation dashing against another, while the saints are separated from the bloody scene; which is accomplished alone by the providential hand of the Redeemer.

I will observe, that I do not conclude, from the language of the symbols of the great battle, that they allude to a single specific field, or that it will be accomplished in one awful conflict; but on the contrary, a universal war, anarchy, and concussion of nations, for a length of time; and still the last struggle may have a special location and period of time.

The prophet Joel has a striking allusion to the battle of the great day, as we have already noticed. He first sounds a proclamation to all the nations, to gather themselves together to battle. "Assemble, all ye heathen [a symbol of

the wicked], and gather yourselves together round about [on an extended field]; thither cause thy mighty ones to come down, O Lord. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." See Joel 3: 9–16. Here is a distinct allusion, by the fats overflowing, to the great effusion of blood in the time of the vintage, where it was to flow out of the wine-press to the horses' bridles. "The Lord of hosts hath purposed to stain the pride of all glory, and bring into contempt all the honorable of the earth," Isa. 23: 9. Military glory has been the pride of ages; heroes have been eulogized, and even deified, as the mighty and noble ones of the earth; which has been a chief cause of perpetuating wars among all nations, from generation to generation, and the earth has drunk the blood of the slain. In the great battle God will make inquisition for blood, and "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down: and the Lord alone shall be exalted in that day," Isa. 2: 11. The pride of war will be broken, and the spirit of heroism, confounded and ashamed, will hide its head.

I cannot agree with those who suppose that "the battle of that great day of God Almighty" relates wholly to a *moral conflict* between truth and error, and light and darkness; in which error will be destroyed, and truth triumphant. Though error may be *disclosed*, and the truth of God, in the fulfilment of his purposes, shine gloriously, yet the symbolical language of the predictions points to a scene of literal warfare. All the glowing imagery of judgment, and retributive vengeance on the nations and false prophet—the flowing of the blood of the slain, and the fowls of heaven glutted with their flesh—cannot, in my opinion, harmonize with the triumphs of grace over the devoted nations and apos-

tate churches; for it would destroy all the principles of justice in the moral government of the nations, as such.

It will be found a solemn truth, in relation to communities, "that all they that take the sword, shall perish with the sword." Neither can I wholly apply them, as some have done, to the last judgment of individuals, when the Mediator shall render to every one according to his character. I am, therefore, fully persuaded, that the nations will be judged, *as such*, providentially; and all they who kill with the sword, will be killed with the sword. Those who rely on the strength of the sword, will ultimately find it the instrument of their own destruction.

In the last vision of the Revelator, relative to the great battle, he says, "I saw heaven opened, and behold, a white horse, and he that sat upon him is called faithful and true; in righteousness he doth judge and make war." I suppose the same rider that appeared in the hieroglyphic vision at the opening of the first seal, with the addition of many crowns. "His eyes were as a flame of fire [a sign of omnicience], and on his head were many crowns [symbols of many royal triumphs], and he had a name written that no man knew but himself [God manifest in the flesh, a great mystery], and he was clothed in a vesture dipped in blood [as seen in vision by Isaiah], and his name was called the Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations."* The sword is a symbol of active power—it may be moral, or physical power. When drawn from the scabbard, it is a sign of war and bloodshed; and when it proceeds from the mouth, the symbol of the word of God; and with it he will smite the nations, and bring it to bear upon their consciences. Hence the gospel must be preached to all nations, as a witness, before the end comes; and if they reject and resist it,

* It is important that we keep in mind, that most of the representations of the Mediator in visions are symbolical and *not* literal.

then the Redeemer will rule them with a rod of iron, and break them in pieces; for the nations and kingdoms that will not serve him, shall perish—they shall be utterly wasted. "And he shall rule them with a rod of iron [the incorrigible]: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords," Rev. 19: 11–16. We see it is the Mediator, in his providence, who alone treadeth the wine-press of *divine wrath*, in the time of the prophetic vintage.

John, in vision, saw an angel standing in the sun, where he could survey the whole earth, as it revolved round, calling to the fowls of heaven to come to the supper of the great God—to feed upon the multitudes, both of men and horses, that were to be slain in the final close of "the battle of that great day of God Almighty."

The prophet says, "I saw the beast [a symbol of warriors], and the kings of the earth [a sign of the ten last kingdoms], and their armies, gathered together to make war against him who sat on the horse and his army [the Redeemer and his saints]. And the beast was taken, and the false prophet, which wrought miracles before him [the two-horned beast], which deceived them that had received the mark of the beast, and them that had worshipped his image." The *mark* of the beast probably refers to the ancient practice of marking new recruits for the army. The worship of the image of the beast, which was taught by the false prophet, was the idolatrous worship of warriors, and teaching the trade of war, from the example of the dragon [a symbol of idolatry]. "These both [the beast and false prophet] were cast alive into a lake burning with brimstone" [a symbol of the dreadful torment]. "And the remnant were slain by the sword of him who sat upon the horse, which sword proceeded out of his mouth." See Rev. 19: 11–21. I apprehend the remnant that escaped, were slain by the sword of the Spirit, a moral triumph, and were not

included with those who were food for the fowls of heaven. This concise description closes the dreadful scene, which has been so much the burden of prophecy, and is the last battle of the warriors, preceding the reign of righteousness and peace on earth.

LETTER XXX.

DEAR CHILDREN:

Having reviewed some prophecies of the Scriptures of truth, relative to the *sovereign decree* of Jehovah, first delivered to Noah for his posterity, and confirmed by the Redeemer to his disciples, and again declared by the last prophet under the mediatorial reign, and established by the providence of God, *especially*, in the closing scene of "the battle of that great day of God Almighty," "that all they who take the sword shall perish with the sword," I now propose to notice briefly a few results, and add some general remarks on the events preceding and connected with the millennial reign of peace.

First. We should naturally conclude, that if the view which has been taken is generally correct, that the terrible judgments, including wars, famines, and pestilences, that followed the discharge of the seventh vial of wrath, would greatly depopulate our earth. The distress of nations and great perplexity, the nations dashing one against another until shivered to pieces, the earth utterly broken down, God pleading with all flesh with the sword, the pestilence, and the famine; the earth red with the blood of the slain, and the fowls of heaven glutted with their flesh. And we find that the word of God confirms the supposition. The prophet Isaiah inquired how long the judicial blindness was to remain upon Israel. "Then said I, Lord, how long? And he (the Lord) answered, until the cities be wasted, without

inhabitant, and the houses without man, and the land be utterly desolate," Isa. 6 : 9–13. This event, in its full extent, must be *future*, for the vail is *still* on their hearts.—The Lord says, "I will make man more precious than fine gold, even a man, than the golden wedge of Ophir," Isa. 13 : 6–12.

The whole prophecy relates first, to the destruction of Babylon by the Medes; which is a type of the overthrow of mystical Babylon, and punishing the world for its iniquity. In the description of the desolating scene, man is compared to the preciousness of fine gold, on account of the small quantity in circulation; so will be the scarcity of the inhabitants of the earth after the judgment. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the land are burned and few men left," Isa. 24 : 6–23. "As the gleaning-grapes when the vintage is done." "Yet gleaning-grapes shall be left, as the shaking of the olive tree, two or three berries in the top of the uttermost bough," Isa. 17 : 6.

It seems, however, to be a prevailing opinion, even among good men, that the earth is to continue to populate, particularly the United States, until the millennial glory, notwithstanding the spirit and practice of war among the nations; though they expect war will be ultimately abolished, by the power of the gospel, through missionary efforts, without their testimony against the anti-christian practice of war itself.

It may well be inquired, how the spirit and practice of war is to be abolished by missionary effort, while most of the churches and the missionaries allow the necessity, and tolerate the practice of war.

I am, however, happy to see, that a few churches, and some of the missionaries, have taken a decided stand, by enforcing the spirit and precepts of the gospel against the lawfulness of war by the followers of Christ. I will further remark that, without direct miraculous interposition, millen-

nial peace and happiness can never be established until the principles and practice of war are *wholly* abandoned by the church; or the warlike nations dashed to pieces, and the corrupt churches converted or destroyed. It is my opinion that the apostate churches, except individuals, will never be converted as ecclesiastical bodies, but are doomed by the word of God to destruction, *especially* mystical Babylon.—See also Matt. 15: 13, and John 15: 2, 6.

I do not expect that any missionary effort will be instrumental in introducing the millennium, where the law of love and not physical force will reign, until the principles and practice of war are reprobated by the evangelical churches. I would caution those churches which sustain the sword, to *take heed*, lest ultimately they be destroyed by the sword, according to the high decree of Jehovah.

Second. Immediately after the downfall of mystical Babylon, there was a great revival of religion in heaven, which symbolized the true church, "saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." See Rev. 19: 1–8. The saints were joined by the Living Beings and Elders [symbolical agents of the church] in the most rapturous song of praise, until it swelled like the voice of mighty thunderings in a chorus—"Alleluia, for the Lord God omnipotent reigneth."

Third. Following the great battle, John says, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand [we know who the angel represented who holds the keys in his hand, and opens and no man shuts, and shuts and no man opens]. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit [boundless abyss], and shut him up, and set a seal upon him, that he should deceive the nations

no more till the thousand years should be fulfilled ; and after that, he must be loosed for a little season." Rev. 20 : 1–3. The devil has been the great agent of war from the beginning. It was the foul spirits of devils who deceived the nations, and gathered them to the battle of the great day. But as soon as Satan is locked into the bottomless pit, not to rove to and fro through the earth, the earth will be filled with the abundance of peace. But so soon as the thousand years are expired, and he is allowed to escape from the pit, he again goes out ; and deceives the nations, and gathers Gog and Magog together to war against the saints. It is not my design to remark particularly, on this last battle, but to refer you to my comments on 20th Revelation. We need not wonder that some of the early Fathers, as they are called, considered the devil as the author of war.

Fourth. It appears evident, so far as we know, that throughout God's vast dominion he has established order and government, both in the natural and moral world. Succeeding the great battle and the binding of Satan, John says, "I saw thrones, and they sat upon them, and judgment was given to them," &c. Rev. 20 : 4. Daniel, in his vision of the four beasts, beheld the persecuting power prevail against the saints "until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7 : 22. He further adds, 27th verse, "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Universal dominion was given to the saints, and perfect submission of all earthly powers to their executive authority was the happy result.

The saints of the Most High had long been under bondage to the governments of this world and the power of the sword ; but their redemption and emancipation had now

come, and the government of the whole world, under the mediatorial reign, was given into their hands, to be administered under heavenly laws. Our Lord, in giving his disciples the signs of his coming to judgment, says, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21 : 28. Not only redemption from bondage to Antichrist, to the nations, and the power of the sword, but *ultimately* from the power of death and the grave.

You may inquire, What will be the nature and form of the government administered by the saints? I would answer, the particulars are not revealed; yet I do not suppose it will resemble the church and state governments of this world, enforced by physical power, but a government by the law of love, under the ministration of the Holy Spirit. It may be a theocratical government, controlling all things pertaining to this life and that which is to come. "And David my servant shall be king over them, and they shall have one shepherd." Ezek. 27 : 24, 25. I do not suppose the saints will have inherent power to enact a code of laws, but only to obey and administer divine commands. I apprehend it will be wholly administered on gospel principles. The Mosaic economy probably typified the spiritual government under the mediatorial reign of Messiah—"There will be one Lord, and his name will be one." A perfect, universal theocracy—"For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. 33 : 22.

Fifth. Near the time of the great battle we may expect the Israelites will return to their own inheritance. While most of the ancient nations have been destroyed by the sword, the Israelites and Ishmaelites—now generally called Jews and Arabs—while they have been scattered by the sword, have not been destroyed, but stand the living monuments of the truth of God's word. Of Israel the Lord said, "Though I make a full end of all the nations whither I

have scattered thee, yet I will not make a full end of thee; but I will correct thee in measure, and not leave thee altogether unpunished." Jer. 30 : 11.

Moses, just before his death, prophetically declared the blessing and the curse upon Israel. He foretold their rebellion and departure from God, and his terrible chastising judgments which were to fall upon them, until they were humbled. He then informs them, if they call to mind these things among the nations whither the Lord hath driven them, and shall return unto the Lord with their whole heart, then the Lord their God will turn their captivity, and gather them from among all the nations, and bring them into the land of their fathers, and multiply them greatly; "And the Lord will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." See Deut. 30 : 1–9. And the curse will then be poured out upon those nations who have oppressed them. The Lord their God will then make a new covenant with them, not like the covenant he made with their fathers, which covenant they broke; but a covenant on the principles of the new dispensation, under the ministration of the Holy Spirit. "But this shall be the covenant I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people." Jer. 31 : 31–34. Ezekiel prophesied relative to God's mercy towards his ancient covenant people, for his holy name's sake; and that he would gather them from their dispersions. He then promises to sprinkle clean water upon them (an emblem of baptism by the Holy Spirit), and they shall be clean. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes," &c. See Ezek. 36 : 21–33. In the 37th chapter the prophet amplifies the

subject by a similitude of dry bones in a valley, an emblem of the whole house of Israel, which were vivified by the word and Spirit of the Lord. "And ye shall know that I am the Lord when I have opened your graves, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken, and have performed it, saith the Lord." See Ezek. 37: 1–14. It is fully implied that Israel, as a nation, will *not know and believe*, until a spiritual renovation is passed upon them: they must be born again by the life-giving Spirit.

But here an important inquiry may be made. Are these predictions to be understood literally or metaphorically? I would first observe, that the nation of Israel, the land of Canaan, the city of Jerusalem, and Mount Zion, together with the Mosaic ritual, were shadows, typical of spiritual and heavenly things. The high priest was a type of the great High Priest of our profession; the throne of the Lord on Mount Zion, on which David and Solomon sat, was an emblem of the throne of Messiah on the heavenly Mount Zion. So all had a double reference, first to literal and then to spiritual things. When the ancient patriarchs looked upon the temporal promises, such as Canaan with all its blessings, they looked upon it by faith, as symbolical of a heavenly inheritance, and confessed that they were strangers and pilgrims seeking a better country.* If I did not suppose that the prophecies often had a double and perhaps sometimes a treble reference, I should be wholly at a loss how to understand them, and should hardly dare to express an opinion. I am aware that some of the early Fathers carried typical and analogical views to a very extravagant and fanciful ex-

* If the opinion of many respectable writers is correct, relative to the prophecies concerning the preservation and return of the Israelites in the latter days to their own land, and *is to be literally understood*, then I see no way, by fair interpretation, to avoid the conclusion that the Mosaic ritual will again be revived in all its splendor.

treme; which has so disgusted modern learned men, that *some* have verged into an opposite extreme, and reject altogether the idea of a double reference in prophecy. Yet it must be admitted, I think, that some prophecies, relative to the kingdom of Israel and the Messiah, had a *literal* and *typical* reference; and others, not yet fulfilled, may have both a literal and spiritual completion.

It is my opinion that many of the dispersed of Israel will probably return to Palestine in the latter day, and will *literally* inhabit the land of Canaan; yet I suppose the promises of their restoration refer *especially* to spiritual Canaan and to the heavenly Jerusalem. "For he is not a Jew who is one outwardly," &c., "but he is a Jew who is one inwardly," &c., "in the spirit, and not in the letter." See Rom. 2: 28. "For they are not all Israel who are of Israel, neither because they are the seed (literally) of Abraham are they children," &c. Rom. 9: 6, 7.

No one, whether Jew or Gentile, can be heirs according to the promise made to Abraham, unless they possess Abraham's faith. I suppose many instances where Jacob and Israel are spoken of, refer wholly to the saints, to spiritual Israel. So Israel, Canaan, Jerusalem, Mount Zion, &c., had literal and typical applications. The Jews who were broken off for unbelief, are preserved to the present day, to be engrafted into their own true olive (the olive a symbol of the true church), the covenant people of God.

Relative to the vision of dry bones, it probably alludes to the resurrection of the body, but *mainly* to the spiritual resurrection of the whole house of Israel; the whole body of the saints. This is evident from the fact, that it relates to the new covenant, under the ministration of the Holy Spirit. I therefore conclude that it relates *especially* to a spiritual resurrection, of those who were dead in sin.

Mankind are prone to be *delighted* with brilliant objects of sense, instead of *loving* the objects of faith. I have never conversed on the subject with a converted Jew, but what

he fully expected at the second coming of Messiah, he would bring all his ancient saints and martyrs with him to Jerusalem, and literally establish his throne on Mount Zion over the Israelites; who would be gathered out of all nations to inhabit again the land of Canaan, while all the nations of the Gentiles would be subjugated by the sword to the kingdom of Israel and the reign of Messiah. By conversation with some modern learned Jews, I apprehend it is their general expectation, that when Messiah shall come, he will establish his kingdom over the Israelites in Canaan, and that he will not only conquer with the sword the whole Gentile world, but will bring it into bondage to his kingdom, which will be splendidly embellished, by rebuilding Jerusalem and the temple in glory, and renewing their ritual in great pomp.

Neither of these expectations, I apprehend, will ever be realized under the benign reign of Messiah.* The Jews will have the veil taken from their hearts, by the Holy Spirit, and then they will be obedient unto the faith, their true inheritance, which will be like life from the dead, and they will probably be some of the most efficient instruments in establishing the millennial glory. Now "blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins," Rom. 11 : 25–29. The covenant is wholly of a spiritual nature; it is the new covenant under the gospel dispensation.

Several of the last chapters of Ezekiel are hard to be

* When Christ appeared, his doctrines and practice were so different from the expectations of the Jews, that they rejected their own Messiah, though their prophets had so fully described his character. They expected a temporal kingdom, and still cling to the false hope; but they will for ever be disappointed, as his kingdom is not of this world, but spiritual, heavenly, and divine.

understood. His vision of the temple and its ritual, and the division of the land may have some reference to the second temple and return of the Jews from the Babylonian captivity, but it is perfectly evident, that the whole scene looks beyond these temporal things to something more important. The swelling river, that flowed from the temple, the healing power of its waters, the trees on the banks for food and medicine; had no literal antitype in the second temple service, but must be a symbolical representation of the gospel dispensation. I therefore conclude that most of the vision is a typical representation of spiritual things, after the conversion of Israel and the Gentile world to the obedience of Messiah's heavenly reign.

Sixth. Immediately after the binding of Satan, the first resurrection occurs. John says, "I saw the souls (not the bodies) of them that were beheaded for the witness of Jesus and for the word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 4, 5. This declaration of the Spirit of God demands some remarks. The beast referred to, I suppose, was the beast with seven heads and ten horns, and not exclusively the beast with two horns like a lamb, but spake as a dragon; except as he possessed all the power of the first beast in *his presence*, or conjointly with him; deceiving the first beast by his false miracles, and guiding him by his counsels in war and persecution of the saints. The beast, therefore, is a striking symbol of warriors, and the martyrs are especially commended for wholly abstaining from the spirit and practice of war; suffering martyrdom rather than to receive *any sign* of idolatry or war, both of which were united in the system of war which proceeded from the mouth of the dragon.

The resurrection of the martyrs will be either literal or

metaphorical. If literal, then we may expect their mortal bodies, though turned to dust, will reanimate and put on immortality, and be again united to their spirits; and that they will rise with bodies like Christ's glorified body; and that Christ's bodily presence, with his glorious appearing, will dwell among them on earth for a thousand years. On the contrary, if we suppose it is *not* to be literally understood, but symbolically, then we conclude that the saints will rise *spiritually*, in the spirit and power of the martyrs, as John the Baptist did in *that* of the prophet Elijah, so much so that he was styled by the prophet, and by Christ himself, *Elijah*, or Elias, who was to come.

There is quite a diversity of opinion among learned men, in which sense it is to be understood. I have been in doubt myself; but in later years I am inclined to the latter view of the subject, *chiefly* because the mediatorial reign is under the *ministration* of the Holy Spirit. I am therefore led to the opinion that the resurrection referred to, and reign with Christ for a thousand years, will be a *spiritual* resurrection and a *spiritual* reign, during millennial peace and happiness. I see no objection to this view of the subject, against supposing that Christ may occasionally manifest himself to his saints, as he did to his disciples after his resurrection, speaking to them of things pertaining to his heavenly kingdom.* The first resurrection may *especially*

* Christ told his disciples that it was expedient for him to go away, otherwise the Comforter, the Holy Spirit, would not come. But the Holy Spirit had been with the saints from the dawn of mediatorial mercy; it must, therefore, refer to some *special* sense in which he was to come. As I understand the Scriptures, it refers to the *special* ministrations of the Spirit, during the mediatorial reign and personal absence of Christ; the Spirit would then carry on the work of government and mercy, by reproving the world, awakening, vivifying, sanctifying, and comforting the saints. Christ was not to dwell with them by his bodily presence, though he might occasionally visit his people for direction and comfort by various manifestations; for the heavens were to receive him until the final restitution of all things, the day when the dead would be raised immortal,

refer to a universal *spiritual* vivification of the church, and a high state of practical holiness. But whichever way we may suppose, whether literal or symbolical, I apprehend that Christ's appearance will be as certain as when he hung out the ensigns of his presence, by the pillar of cloud by day and the pillar of fire by night.

Seventh. I will notice, very briefly, a few predictions relative to the reign of righteousness and peace for a thousand years, which succeeds the great battle and the binding of Satan; *mainly*, because some Christians appear to have a faint idea of its spirituality, purity, and universality,—rising but little above a good state of moral society. A good man once observed, "In that day we shall have pious kings, pious governors, pious judges, and pious generals." He had no idea of the breaking up and overturning the present state of things, to make way for Him whose right it is to reign. Says the Psalmist, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease to the end of the earth; he breaketh the bow, and cutteth the spear in sunder, and burneth the chariot in

and the final rewards and punishments distributed in righteousness; every being and thing put in its proper place, his enemies under his feet, and his redeemed reigning with him in eternal glory. Christ said, in his Father's house were many mansions, perhaps spiritual and material worlds, the latter for the accommodation of innumerable beings, formed of bodies and spirits; he told his disciples he was going to prepare a place for them; he was not to withdraw his literal bodily presence from them to remain inactive. He seems to intimate that other worlds required his particular attention, *especially* in preparing a place for his redeemed people, and afterwards he would return and receive them to himself, so they would *then* be ever with the Lord. If the personal reign of Christ on earth is to be a *reality* for a thousand years, may we not then conclude, by analogy, that the *special* ministrations of the Spirit will cease during that period, and again be revived at its close? But I find no such intimation in the Bible; I therefore conclude that the heavens will retain his personal presence until the restitution of all things at the final judgment.

the fire," Psa. 46 : 8, 9. This prophecy anticipated the scene of the great battle, to prepare the way for universal peace. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off [the spirit and practice of war will wholly cease], and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the end of the earth," Zech. 9 : 10. This refers to the moral triumph of the Redeemer over the world. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth [with the power of his Word], and with the breath of his lips [the influence of his Spirit] shall he slay the wicked," Isa. 11 : 4. He will convict and convert the world to himself. "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one," Zech. 14 : 9. A universal theocracy. Lords many will then cease for ever. "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion," Isa. 52 : 8. This prediction conveys the idea of perfect union in doctrine and worship in that happy day, when different denominations and forms of worship will not be known. "And they all shall have one Shepherd," Ezek. 37 : 24. The chief Shepherd and Bishop of souls will oversee his whole flock. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the tops of the mountains, and it shall be exexalted above the hills [mountains and hills are signs of power], and people shall flow unto it. And many nations shall come and say, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he shall teach us of his ways, and we shall walk in his paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem [Zion, a symbol of the Redeemer's kingdom, and Jerusalem, of the spiritual church], and he shall

judge among many people, and rebuke strong nations afar off [by the spirit and precepts of the gospel]; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and fig-tree [vine and fig-tree, both symbols of churches], and none shall make them afraid; for the Lord of hosts hath spoken it," Micah 4: 1–4. This prophecy is so full and clear it hardly needs a comment. It assures us of a time when not only *war*, but the *science* of war shall be done away, and all people will seek to God for guidance, by his Spirit, in the path of duty. The covenant God will make with his people in that day will be written in their hearts by the Holy Spirit. "And they shall teach no more every man his neighbor," &c., "saying, Know the Lord, for they all shall know me from the least to the greatest, saith the Lord," Jer. 31: 31–34. A universal diffusion of experimental and spiritual knowledge will pervade the world.

The 60th of Isaiah, from 15 to 22, is a glowing description of the prosperity and extension of the Redeemer's reign. "Violence shall no more be heard;" moral darkness will no more overshadow the Church, the Lord will be their everlasting light, "the people shall all be righteous." In that day the wicked shall not be found. "For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place [or seek for it] and it shall not be [not be found, verses 35 and 36]; but the meek shall inherit the earth, and shall delight themselves with the abundance of peace," Ps. 37: 10, 11. "God shall bless us, and all the ends of the earth shall fear him," Ps. 68: 7. The 11th chapter of Isaiah describes the mediatorial reign of righteousness and peace, by the most striking emblems. There shall come forth a rod [sign of a ruler] out of the stem of Jesse, and a branch shall grow out of his roots [branch, an emblem of fruitfulness]. And righteousness shall be the

girdle of his loins [symbol of strength], and faithfulness the girdle of his reins [a sign of control]. He then describes the most ferocious animals, symbols of warriors, as becoming tame and harmless, when converted to the gospel of peace—"they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." See the whole chapter.

It appears that after the binding of Satan, the curse is chiefly removed from our world, and the earth is filled with the glory of the Lord.

From the light of God's word we may expect, previous to the millennial glory, the final battle of Armageddon, and subsequent to it, the closing battle of Gog and Magog; and between these two *great events*, the universal reign of righteousness and peace on earth for a thousand years. We have no just grounds to apprehend the conflagration of our globe and the final judgment of individuals, *antecedent to these great events which the Spirit of God has foretold will* be accomplished. The happy day of peace on earth and good will to men, has not only been the ecstatic visions of the prophets, but the song of angels and the prayers and labors of holy men in all ages for its advancement.

SELECTED FROM POPE—ISAIAH, CH. XI.

"From Jesse's root, behold a branch arise,
Whose sacred flow'r with fragrance fills the skies;
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.

"The Saviour comes! by prophecies foretold,
Hear him, ye deaf! and all ye blind, behold!
No sigh, no murmur, the wide world shall hear;
From every eye he wipes off ev'ry tear.

"Hark! the glad voice the lonely desert cheers,
Prepare a way—a God, a God appears!
A God, a God, the vocal hills reply,
The rocks proclaim th' approaching Deity.

" All crimes shall cease, and ancient fraud shall fail,
Unerring justice lifts aloft her scale,
Peace o'er the world her olive wand extends,
And white-robed innocence from heaven descends.

" Rise, crowned with light, imperial Salem, rise,
Exalt thy tow'ring head, and lift thine eyes;
See heav'n its dazzling portals wide display,
And break upon thee in a flood of day."

Your affectionate

FATHER.

LECTURE

ON THE

BEST MODE OF PREPARING AND USING

SPELLING-BOOKS.

BY HORACE MANN,

SECRETARY OF THE MASSACHUSETTS BOARD OF EDUCATION.

My subject is Spelling-Books, and the manner in which they should be prepared and used for teaching the Alphabet, Orthography and Pronunciation of the English language. I ought rather to say of the English languages, for we have two English languages;—one according to which we write, another according to which we speak. Any one will be impressed with this fact, on opening an English dictionary, and seeing placed side by side, two columns for the same words,—one column orthographical, the other orthoepical.

It is amusing to look back to the etymology of the words, orthography and orthoepy, (which in treating this subject we have such frequent occasion to use,) and to find that one of the Greek words from which each of them is derived, ὀρθὸς, means *straight* or *direct*. If *y*, *a*, *c*, *h*, *t*, is a straight or direct way of spelling *yot*; or *p*, *h*, *t*, *h*, *i*, *s*, *i*, *c*, of spelling *tiz-ic*, I hope we may be delivered from learning what *crooked* is.

In treating of the best manner of acquiring the orthography of our tongue, we ought first to ascertain the nature of its difficulties. We shall then be better prepared to decide what is remediable, and to devise the remedy.

For the construction of our language it is commonly said that we have twenty-six characters or elements,—viz. the vowels, a, e, i, o, u, and w, and y, when they do not begin a word or syllable,—the rest consonants. The truth however, is, that we have about fifty characters or elements, viz., the twenty-six capitals, and the twenty-six common letters, almost all of which differ from the capitals in their form,—to say nothing of the Italic variety, of double letters, dipthongs, &c.

The five vowels a, e, i, o, and u, ought to be called five harlequins. According to Worcester, these five letters alone, have twenty-nine different sounds, viz., a, seven; e, five; i, five; o, six; and u, six. But the difficulty of their number is nothing, compared with that of their masquerading. In almost every line we read, these letters re-appear several times; but however short their exit from the stage, they re-enter in a changed dress. Proteus is held a proverb of changeableness, but compared with these he was no turncoat, but a staid, uniform personage. To conceive of a child's difficulty, in giving their right sounds to the alphabetic characters, as found in words, let us suppose any five articles of furniture or dress which we have most frequent occasion to use or to wear, were liable to change into twenty-nine articles of furniture or dress, the moment we should touch them; and, further, that this metamorphosis were not only arbitrary but apparently wanton.

But not only does the same letter puzzle us with its multiplicity of sounds, but different letters have the same sound; and combinations of letters assume the sound of individual letters; and they mock us by playing back and forth with the facility and the malignancy of evil sprights. Thus, as Mr. Pierpont has shown in his "Little Learner," there are eight letters and combinations of letters which have the first sound of a, as in fate; viz., a, in

date; ai, in paid; aigh, in straight; ay, in day; eh, in eh, (exclamation,) eigh, in eight; and ey in they. So the first sound of e is given to e, in be; to ea, in bean; ee, in bee; ei, in seize; eo, in people; i, in machine; ie, in grief; and o, in you. The first sound of o is given to o, in note; oa, in boat; oe, in doe; oh, in oh, (exclamation,) ough, in borough; ow in throw; owe, in owe; and eau, in beau. Again, ough appears in these different sounds, bough, cough, hough, (the hinder part of the leg of a beast,) though, thought, through, thorough, tough; —and surely this is tough enough. It was on this combination, or rather dispersion, that the celebrated couplet was formed.

> "Though the tough cough and hiccough, plough me through,
> O'er life's dark lough,* I still my way pursue."

Take, as specimens, such words as success, or vaccine, where, although the letters c c, are placed in juxtaposition, they are sounded differently; or the words, holy and wholesome; or the classes of words in which ei and ie are arbitrarily transposed, as perceive, retrieve, deceive, believe, receive, aggrieve, &c,—in one class the i coming before the e, in the other after it, though sounded alike in both cases. Why should there be a t in clutch and crutch, but none in such or much? It is no small achievement in our language, for the tongue to spell its own name. Take any volume of poetry and observe with what different combinations of letters the lines terminate, and you will perceive, however certain it is that each r*hyme* will ch*ime*, yet the harmony is only for the ear, not for the eye. If a school boy is taught to spell *scold* and *scorn* and *score*, without an h, and then gets *scolded* and *scorned* and perhaps *scored*, because he spells *scholar* without one, it surely will not tend to increase his thanksgivings, whatever effect it may have upon his aspirations. Though a child is approved for saying, *hat*, yet if, on prefixing the letter

* Irish, for lake.

w, he says whăt, he will be câlled a flat; and however impossible it may be to see the logical deduction, yet, after having uniformly said *whĕrefore*, he must say *thĕrefore*.

But an exposition of all the contradictions, complexities, and tortuosities in the formation of our language, can never be given by any finite mind. It is one immense shuffle and prevarication. However Hibernian it may seem, it is still almost true, that what rules there are, are exceptions, and that the anomalies tend towards a law, not from one. If the twenty-six letters were multiplied into each other, according to the rule of permutations and combinations, the product would hardly exceed the bewildering diversities of its construction;—for after all the differences in the powers of the letters, whether used singly or in combination, there would still remain unenumerated, all the cases of silent letters, the reduplication or omission of consonants in compound and derivative words, and the transposition of sounds,—as in the numerous cases where h, though coming after w, in writing, is sounded before it, as in the words, when, whether, wherefore, &c. In the last named cases, the h was formerly written before the w, following the sound, as hwen, instead of when;—but this natural arrangement was altered, for no other reason that we can perceive, but only to render it a member, worthy to be admitted *ad eundem*, into the general chaos. In the same way the words, *knot* and *gnarled* seem to have been spelled with a *k* and a *g*, to make the orthography of the names twist and curl like the things themselves.

The dissonance of this Babel, has been sadly aggravated, because spelling-book and dictionary makers have adopted different modes for the notation of sounds. Some have used the Arabic figures to designate sounds as long, short, broad, acute, grave, &c.; while others employ such characters, as the horizontal mark, the circumflex, diæresis, cedilla, &c., so that in order to learn the signs by which the same letters are to be translated into different sounds, we must begin by learning the different languages of the translators. This seems a gratuitous

and wanton imposition of labor. Surely there might be an understanding among the leading orthoepists and lexicographers, so that the same signs might be uniformly used to indicate the same sounds; and so that, after a child has learned twenty-six capital and twenty-six common, Roman letters, and twenty-six capital and twenty-six common, Italic letters, together with double letters, dipthongs and tripthongs, he need not be obliged to learn a multitude of signs whereby the sound of each one of this multitude of letters is indicated. It is of less importance what is agreed upon than that there should be an agreement. It may be remarked, however, that as the Arabic figures have their specific uses and significations, in regard to number and quantity, there seems to be no reason for using them as the signs of different sounds, except it be that the learner may find a different meaning attached to them all, when he comes to arithmetic, and thus encounter the same gratuitous difficulty which embarrassed his acquisition of reading! If a pupil is taught that the figure 1 denotes the sound of a, as in fame; 2, the sound of a, as in far; 3, the sound of a, as in fall; and 4, the sound of a, as in fat; and, at the same time, should be studying Numeration, he might very naturally infer that these letters had 1234 different sounds. What then shall we say of the mischievousness of using both modes indiscriminately, by the same compiler, as has been done in some modern spelling-books?

But such is the English language,—or rather such are the English languages, at the present day; and it seems to be generally considered impracticable, either to make the written language conform to the spoken, or the spoken to the written. Yet the orthographical English language must be written, and therefore it must be spelled; and the inevitable consequence of this is, that the children must learn the art,—or rather the black-art of spelling.

I need not occupy any time to prove that the ability to spell with uniform correctness, is a rare possession amongst our people. It has not unfrequently been sug-

gested that intelligence in the people is so necessary for the preservation of a Republican government, that no person should be allowed to vote who could not both read and write. If, however, the suggestion means that no persons should be allowed to vote but such as could write without failures in spelling, I tremble at the almost universal disfranchisement. Our Republic would be changed to an oligarchy at once. I have been told, by a gentleman of high standing in the legal profession, that he was once concerned in a cause where it became his duty to examine the depositions of thirty students of a celebrated Theological Institution, which depositions had been written by the deponents themselves,—all of whom had graduated at some college before they became members of the institution,—and that only one of the thirty was spelled with uniform correctness. In the way of professional, official and editorial life, for the last sixteen years, it has been my fortune to inspect and read an almost countless number of depositions, records, petitions, remonstrances, legislative documents, reports, letters and communications, of all kinds and on all subjects; —and in all charity I must say, that, allowing the proportion of thoroughly correct spellers, on subjects within the limits of their own office or occupation, to be one half per cent., the result must still be taken with a very liberal discount. There is no such leveller as English orthography. It mingles patrician and plebeian in one common lot; and here the lot of imperfection is emphatically the lot of *English* humanity. I have, indeed, been sometimes led to query whether the errors I have found were not, in part, waggery, rather than all ignorance. When, for instance, I once found a long school report, drawn up by a gentleman of some note, which advocated an increase of the salary,—or wages, as we usually call it,—of teachers, in which, from beginning to end, the word wages was spelled *w*, *e*, *d*, *g*, *e*, *s*, I could not but query whether the author did not covertly mean some golden instrument wherewith to open teachers' hearts.

This almost universal illiteracy, in regard to spelling,

seems to me to have two sources ;—one, the inherent difficulty of the language itself,—the other, the manner in which, and the instruments by which, orthography is commonly taught. It is, indeed, contended by some that the whole, or substantially the whole of our bad spelling, results from the untowardness and absurdity of the methods used in teaching. These objectors against present modes affirm that bad spelling is not a necessity, nor a thing of spontaneous growth, but a product wrought out laboriously, and at a great expense of money and tribulation of spirit. They aver that if spelling were taught only by reading, and from the reading lessons, it would be easily learned, and in confirmation of this they allege that those who study French, and never use any French spelling-book, but learn to spell while they learn to translate, either orally or in writing,—that such pupils acquire the enigmatical orthography of the French language with facility and correctness, although at an age when the formation of words from letters is much less easily mastered than in childhood.

But without admitting fully the correctness of this opinion, one thing seems certain, that we are to look for a remedy or preventive of bad spelling, not in an alteration in the language itself, but in a change of the modes and means of teaching it. We cannot expect that the inherent difficulties of the language will be removed, but we may expect that the manner of teaching it will be reformed.

It is a familiar principle of the English common law, that every weapon or instrument, by means of which human life has been taken, shall be forfeited to the crown, under the name of a *deodand* ; and I could not refuse so far to agree with the objectors against the present modes of teaching orthography as to admit, that if this legal principle were applied to most of our spelling-books, they would be adjudged to be forfeited to the sovereign, for having been the instrument or means by which all life and spirit have been destroyed in so many of our school children.

A spelling-book may be prepared on one or more of these three principles.

1st. It may be prepared strictly in reference to the language, whose orthography is to be taught, that is, it may be extensive in regard to the number of the words contained; it may be faithful in following the highest authorities in all doubtful cases; it may be correct in syllabication, accents, half-accents, and so forth.

2d. It may be prepared mainly in reference to the teacher who is to use it, giving rules for the formation of derivative words, for prefixes and suffixes, for the omission, retention, reduplication, or euphonic change of consonants, for the omission of vowels, for adding particles or expletive syllables, &c., and it may carefully explain what are called the niceties of the language.

Or 3d. The spelling-book may be prepared mainly with reference to the ease, pleasure and progress of the little learner, fitted to arouse his curiosity, and adapted to those faculties of his mind which are then most active.

Now, who will contend that a spelling-book for young children should be prepared for the first purpose, that is, for the sake of the language,—for exemplifying its copiousness, for settling the principles of its derivation, or tracing out its recondite analogies?

And again, who will contend that a spelling-book, to be used by young children, should be prepared with especial reference to the convenience, instruction or guidance of the teacher? The teacher ought to know every thing that pertains to doubtful orthography, to accent, syllabication, the rules for the reduplication or omission of letters, &c., before he becomes a teacher; because he ought not to undertake to perform the services of a workman, when he secretly intends to learn his trade as an apprentice.

But thirdly, who will deny that the spelling-book, while it does not lose sight of the two preceding objects, should be mainly and scrupulously prepared with reference to the pupil,—to his ease, pleasure and progress in acquiring so difficult a language?

1st. The spelling-book should have especial reference to the *ease* of the pupil,—to his facility in learning to spell and read. The pupil should not be first mistaught and then untaught, in order to be retaught, with the chance that the last two processes will never be performed. The native love of consistency or congruity in a child should not be obliterated or outraged by a perpetual succession of contradictions. He should be taught correctly at first, and then whatever new things are taught should be affiliated, as far as possible, to what is already known. We all know how much more easily new languages are acquired, if we already know the stock, or parent language from which they spring. A new science is more readily mastered after having mastered the kindred sciences. Now let us examine the course ordinarily pursued in teaching children to read, and see if it does not violate all ideas of ease and consistency. A child is required to learn the names of twenty-six letters, to repeat them day after day and month after month, giving to each letter a single and uniform sound. He is then required to follow up this repetition in tables of ab, eb, ib, ob, ub, &c.; then in tables of ba, be, bi, bo, bu, &c.; then bla, with its conjuncts; then bra, ska, sha, qua; then bram, flam, &c., &c., until the infinite of nonsense is exhausted. After having repeated these letters and particles, thousands of times, where the same sound is uniformly given to the same letter or combination of letters, he is then taken into words, where each of the principal letters, in the rapidity of its changes from one sound to another, outdoes ventriloquism ;—where the first five vowels to which respectively he has been accustomed to give the same alphabetic sound, assume twenty-nine different sounds, so that according to the doctrine of chances, it will happen only once in five or six times that he will be correct, if he sounds them as he was taught ;—where the twenty-six letters, and the same combinations of two or three of them assume hundreds of different sounds, without any clue by which to follow them as they glide from one into another ;—where letters are often dropped out

of notice altogether ;—where g sometimes becomes j, and x becomes gz ;—where *th* changes every breath we breathe ;—where tion and sion are shun ; cial, sial, and tial, are shal, (not shall, which is different still ;) ceous, cious and tious, are shus ; geous and gious are jus, (not the Latin *jus* either ;) sion is zhun ; qu is kw ; wh is hw ; ph is f, and c is uniformly concealed in s, or sacrificed as a victim to k or z.

To this must be added the catalogue of proper names, —an aggravated list,—whether geographical or personal, ancient or modern,—from Melchisedek and Nebuchadnezzar in Hebrew history, down to

> "Some Russian, whose dissonant, consonant name,
> Almost rattles to fragments the trumpet of Fame."

In this way the child's previous knowledge of the alphabetic sounds of the letters misleads ; four times in five, if he recollects them right, he will call them wrong, and be rebuffed ; the more thoroughly he has learned and the more correct are his applications of the previous knowledge, the more infallibly he goes wrong. When a child is taught the three alphabetic sounds *l e g*, and then is told that these three sounds, when combined, make the sound *leg*, he is untaught in the latter case what he was mistaught in the former. *L e g* does not spell *leg*, but if pronounced quickly, it spells *elegy*. If it is a fact, as I believe observation will prove it to be, that false orthography is generally resolvable into an effort to use those letters whose alphabetic sound would come nearest to the sound of the word, then surely it is a very instructive fact. It shows that there has not been enough of subsequent labor to enable the bad speller to unlearn what he was erroneously taught. The false spelling of new words, by putting together old words whose orthography is known, has an origin precisely similar. In the latter case we use words with whose sounds and spelling we are familiar, in order to make the new word, as in the former we use letters with whose alphabetic sound we

are familiar, in order to spell the original word. This was illustrated in a letter written to a friend of mine, which I saw a few days since. In the letter there were the words "Indian ears." As my friend was an officer in a railroad corporation, he naturally inferred from that circumstance and from the context, that the writer meant "engineers."*

Give a child such a sentence as this: "The far famed walls of the palace are fast falling to decay." He begins by giving the alphabetic sound of a to the a in far, and, of

*In the Second Annual Report of the Secretary of the Board of Education, the following remarks on this subject may be found, "The general practice, [of teaching the alphabet first], is founded upon the notion that the learning of letters facilitates the correct combination of them into words. Hence children are drilled in the alphabet until they pronounce the name of each letter at sight. And yet, when we combine letters into words, we forthwith discard the sounds which belonged to them as letters. The child is taught to sound the letter *a*, until he becomes so familiar with it that the sound is uttered as soon as the character is seen. But the first time this letter is found, even in the most familiar words,—as in *father*, *papa*, *mamma*, *apple*, *peach*, *walnut*, *hat*, *cap*, *bat*, *rat*, *slap*, *pan*, *&c.*, *&c.*, it no longer has the sound he was before taught to give it, but one entirely different. And so of the other vowels. In words, they all seem in masquerade. Where is the alphabetic sound of *o* in the words *word*, *dove*, *plough*, *enough*, *other*, and in innumerable others? Any person may verify this by taking any succession of words, at random, in any English book. The consequence is, that when the child meets his old friends in new company, like rogues, they have all changed their names. Thus the knowledge of the sounds of letters in the alphabet becomes an obstacle to the right pronunciation of words; and the more perfect the knowledge the greater the obstacle. The reward of the child for having thoroughly mastered his letters is, to have his knowledge of them cut up in detail, by a regular series of contradictions, just as fast as he brings it forward. How different, for instance, is the sound of the word *is* from the two alphabetic sounds *i* and *s*; —of the word *we* from the sounds *w* and *e*;—of the word *two* from the three sounds *t*, *w* and *o*. We teach an honest child to sound the letters *e*, *y*, *e*, singly, until he utters them at sight, and then, with a grave face, we ask him what *e*, *y*, *e*, spells; and if he does not give the long sound of *i*, he is lucky if he escapes a rebuke or a frown. Nothing can more clearly prove the delightful confidence and trustfulness of a child's nature, than his not boldly charging us, under such circumstances, with imposition and fraud."

course, calls it fāre ; he is corrected, and told to pronounce it far ; he catches the sound of a in far, and proceeds to the next word, which he calls famm'd ; here he is again corrected, and made to say famed ; he then pronounces walls, wales, according to the last direction ; but this will not do, and he is obliged to say walls ; in consequence of this, he gives the broad sound to the first syllable in palace, calling it pâll ; here he is snubbed and told to say pal ; he does so, and hurrying to the next syllable, he sounds the second a like the first ; the teacher now begins to think him a fool, and is confirmed in the opinion, when he carries forward the obscure sound of a, as in palace, and applies it, instead of the grave sound, to a, in are ; the poor child, now seeing the same letter in the next word,—fast, is in a quandary, and will not venture to pronounce it, but waits to be told ; being told how to pronounce fast, he abides by the direction, and says fal-ing, when he is violently arrested, and made to utter fâlling, fâlling, fâlling, with repetition and emphasis ; secure in this sound, he comes to the last word, which, in imitation of the preceding, he calls decâ, and gets slapped, if not flayed for his stupidity. Is this case ! Is this straightforward and direct ! Is this teaching in such a manner as to supersede the necessity to unteach ! Who has not seen a hapless child, when first carried from the alphabet into short words, after he finds that none of the letters with which he thought he was so well acquainted, will now answer to their names ; but that all balk and tantalize him, and chatter in his face with unknown sounds,—who has not seen him gaze up in bewilderment into the teacher's face, with such a piteous and imploring look as would almost make statuary weep ?

To relieve children from this wanton harassing, this gratuitous vexation, one of the two following modes should be adopted. Either the distinctive marks which denote sounds, as long, short, broad, grave, obscure, &c., should be affixed to each of the vowels, as they are learned, and the child taught to give the true sound to the letter so marked ; and consonants also should be taught

by giving them, not the common alphabetic sound, but the sounds which they are to have in combination,—which is called the *phonic* or *phonetic* method ;—or, what I consider a far better and more philosophical mode,—whole words should be taught before teaching the letters of which they are composed.

The advantages of teaching children, by beginning with whole words, are many. Nothing has to be untaught which has been once well taught. What is to be learned is affiliated to what is already known. The course of the pupil is constantly progressive. The acquisition of the language, even from its elements, becomes an intelligible process. The knowledge of new things is introduced through the knowledge of familiar things. At the age of three or four years, every child has command of a considerable vocabulary, consisting of the names of persons, of animals, articles of dress, food, furniture, &c. The sounds of these names are familiar to the ear and to the organs of speech, and the ideas they represent are familiar to the mind. All that is to be done, therefore, is to lead the eye to a like familiarity with their printed signs. But the alphabet, on the other hand, is wholly foreign to a child's existing knowledge. Having no relation to any thing known, it must be acquired entirely without collateral aids. In learning words, too, the child becomes accustomed to the form of the letters, and this acquaintance will assist him greatly in acquiring the alphabet, when the time for learning that shall arrive. I do not see, indeed, why a child should not learn to read as easily as he learns to talk, if taught in a similar manner. A child learns to talk by hearing the names of things, the utterance of which is accompanied by some action indicating to what things the respective names belong. The difference in the sounds by which we indicate the greatest number of things is exceedingly minute ; yet when a child hears a particular sound repeated but two or three times, as the name of a particular thing which he sees, he seldom forgets it. There is as much difference to the eye, in the length, form, and general appearance of a printed

word, as there is to the ear in the sound of a spoken one; and if the object be presented with the word, there seems no reason to doubt that a child will learn printed words as fast as spoken ones. Indeed, the advantage in facility of acquisition and permanence of impression is always supposed to be on the side of the eye, when compared with any other of the senses. A child will learn the names of twenty-six playfellows in a day; whereas in some schools three months, in others, six months are allowed for teaching a child the twenty-six letters, and in the latter case the mind is all the while undergoing a rapid process of stupefaction. When we wish to give to a child the idea of a new animal, we do not present successively the different parts of it,—an eye, an ear, the nose, the mouth, the body, or a leg; but we present the whole animal, as one object. And this would be still more necessary, if the individual parts of the animal with which the child had labored long and hard to become acquainted, were liable to change their natures as soon as they were brought into juxtaposition, as almost all the letters do when combined in words.

2d. In the preparation of a spelling-book the *pleasure* of the learner should, as far as possible, be promoted; and this, of course, includes an exemption from all unnecessary annoyance or repulsiveness.

To sustain the interest of a child, in the subject-matter of his studies, whatever that may be, is of primary importance. Such an interest is indispensable to progress. To impart however copiously, by the teacher, is nugatory, without a reception by the learner; and without attention and desire in the learner, what is imparted is not received, but falls to the ground. The teacher may repeat his instructions, day after day and year after year, but without an interest on the learner's part, the instructions sink barren to the earth;—they never reach and fertilize the pupil's mind. Such instruction perishes when the vibrations of the air cease. Teaching and learning, indeed, are correlative terms. Strictly speaking, one does not teach unless another learns. The teacher may

repeat the wisest or the holiest things ever uttered by sage or saint, but unless the scholar is in a fit state of mind to see them, to esteem, to desire, and, therefore, to open his capacities to receive and appropriate them, they are as sounding brass and a tinkling cymbal. If an intelligent person were showing any object to a child, which he was especially desirous that the child should examine and scrutinize, but found on observation that the eyes of the child were closed, his first effort would be to open them; but do teachers always take sufficient pains to open the eyes of desire before they present the desirable objects? If three months, or three years be allowed to lead the pupil to an acquaintance with any subject, one half, or three quarters, or nine tenths of that time should rather be spent in creating a desire to learn it, than to begin in the absence of that desire. It is solely on this account that so many young men of twenty or twenty-five years of age,—as ignorant as any one reared in our community can be, but with an ardent desire for knowledge,—that is, the intellect vacant, but the desire full,—so often outstrip those who have been surfeited with the advantages of all our literary institutions. A proficiency in studies which is often referred to talent, consists solely in inclination. It is a proficiency, not attributable to the more liberal endowments of nature, but referrible to the happy fortune of having had the objects of knowledge presented, at first, under an attractive form. The power of exciting this desire to learn is as high a qualification in a teacher as the facility of communicating knowledge; because until the desire is excited the mind does not work. Until this is done, the teacher is like a manufacturer, who keeps feeding his machinery, but does not apply to it the moving power,—the water or the steam. He may persevere forever in feeding, but the raw material is in no course of assimilation towards the perfect product.

Here, then, the question arises, in what manner can the child's interest be excited, while learning to spell and read? A most important question it is, for love or disgust excited here, will probably last through

the whole course. I do not mean rapturous or extatic interest; but such a modicum of pleasure as will enchain attention and ensure proficiency.

If we would know how to please children, we must know the sources of their pleasure. Let us, then, analyze the sources of the pleasure which children derive from a perception and knowledge of objects. The principal sources are, brilliant and variegated colors, impressive forms, diversified motions, substances that can be lifted and weighed, and all whose dimensions, therefore, can be examined. To these also should be added objects which gratify the senses of taste and smell, together with melody or harmony of sounds. And, in this connection, it is a most important fact, that whatever objects have given pleasure in the perception, will give pleasure in the recollection. To recollect a delightful object, or scene, or event, revives, if not the original delight, at least a strong reflection of it. Now, of all those qualities whose perception or recollection gives such perpetual activity and gayety and delight to the years of childhood, letters, and words not understood, have but one, viz., form,—a quality which, with common minds, is the feeblest of all the sources of pleasure. And further, letters and words present superficial form only,—form having dimension in a plane,—and incapable of being handled, weighed or examined. In regard to all the other sources of pleasure,—beauty, motion, music, memory,—the alphabetic column presents an utter blank. There stands in silence and death, the stiff, perpendicular row of characters, lank, stark, immovable, without form or comeliness, and, as to signification, wholly void. They are skeleton-shaped, bloodless, ghostly apparitions, and hence it is no wonder that the children look and feel so death-like, when compelled to face them. The letters are more minute too, than any objects which ever attract the attention of children. Children require some medium between the vast and the microscopic. They want some diversity, also, but the forms of the twenty-six letters have as little variety as twenty-six grains of sand.

And the same may be said of those cadaverous particles, ba, be, bi, bo, bu, &c. Now it is upon this emptiness, blankness, silence and death, that we compel children to fasten their eyes. To say nothing of the odor and fungousness of spelling-book paper, who can wonder at the energy of repulsion exerted upon quick-minded children by this exercise? Upon others of less natural vivacity, a soporific effluvium seems to emanate from the page, steeping all their faculties in lethargy. It is in this way that we seize upon children who are rejoicing over the green and flowery earth, the quick motions and varied colors and song of the animated world, or who are bounding, almost winged, over the snow-wreath or along the glassy surface of the ice, filled with the inspirations of that all-healing elixir, pure air;—it is in this way that we seize them and plunge them into this solitude and nothingness. As they are won to effort by no attractions, they must be driven to it by fear; and under the deadening influence of such fear is commenced, even in childhood, the soul's paralysis. Many of us, doubtless, can recollect some humane teacher, whose fortune it was to drag or whip us up through this Slough of Despond, who, having caught some glimpse of the remorselessness of the alphabetic exercises, used to practise sundry devices to win his little prattlers to an acquaintanceship with the twenty-six idiot strangers. He used to tell us that *a* stands for apple, to call *o*, round *o*, *s*, crooked *s*, *t*, the gentleman with a hat on, &c. And this, too, was done when professing to teach us the *powers* of letters, that is, their respective sounds when joined together in words,—and with a view to assist us to pronounce the word by spelling it. What manner of ejaculation would that be, which, instead of the unvarying sound of the word "sot," for instance, should combine the three sounds which the child had been taught to consider as the powers of the letters composing it; viz. "crooked s, round o, gentleman with a hat on?" Yet this is the way in which many of us were taught to read; nay, it is the way in which many children are taught

at the present day. Parents and teachers tell children to love the book, which is the sign and symbol of all this vexation and weariness of spirit. They might as well tell them to love aloes. If, as the phrenologists say, there is an organ of hope in the human brain, what has it to do during these processes, unless it be to hope never to see the spelling-book again ?

A few years ago an extraordinary book was written by Archbishop Whately, to prove from the intrinsic improbability of the thing, that there never had been such a man as Napoleon Bonaparte. There are grounds for an argument a thousand times stronger, to prove that nobody has ever yet learned the English language.

Is it, then, impossible to introduce children to a knowledge of reading through an avenue of pleasure ? I venture to affirm, that it is not ; and will proceed to point out the way in which, as it seems to me, this desideratum can be realized. I will premise that, if any one wishes to teach letters to very young children, blocks or cards, on which single letters are cut or printed, can be used for the purpose. These the child can handle, lift, carry hither and thither, and change their collocation at pleasure. The mother can amuse the child by sending it to pick out one of the letters, and thus gratify its love of bodily motion and exercise its power of search and discrimination. Even spelling may be commenced in this way. If a child wants a cake or a top, it may be taught to select and arrange the letters which spell the name of the thing wanted, as a condition of receiving it.

But, as it seems to me, by far the most legitimate and efficient way of introducing a child to the knowledge of our language, is through the *meaning* of the words used. This avenue is always open, and is always pleasant. It is established by nature, and exists in the constitution of the human mind. There is a faculty, or a set of faculties, whose express function it is to recognize and employ signs. Without such a power mankind would always have been mere animals ; if bereft of it now, they would immediately degenerate into mere animals. Al-

though ignorant of conventional signs, I could still direct your attention, by the finger or by a pointing-rod, to a few material objects around us; but all my recollections of the past, all my anticipations of the future, all knowledge, indeed, even of contemporaneous things, excepting such as are comprised in this hand-breadth of space about us, would be a blank,—a waste I could not people, a void I could not fill. Signs are the medium between the universe without, and the intelligent mind, which is capable, by their aid, of making an ever-onward progress in comprehending that universe. Without signs, each mind would be local, insular, an individuality; but signs bridge a chasm otherwise impassable, and open to each one infinite scope and immortal career in the quest of knowledge. We refer to a few things which have a present existence, by directly pointing to their substances and relations, but all these are only an atom in immensity, a moment in infinite duration. But to represent substances, relations, beings or events, which exist where we cannot go, and where we cannot see, we use signs, instead of the things themselves, and in this way only is it that we achieve a sort of ubiquity and omniscience. The historian does not, as we are accustomed to say, ascend the stream of time to its source, and explore its mighty current; but, in the retirement of his closet, he brings around him the verbal or pictorial signs of all great events, epochs, dynasties, revolutions;—he spreads these signs upon his table, he arranges, rectifies, prepares them, and then sends them out to enlighten the world. He cannot handle, touch, or see the things themselves, for perhaps they ceased to exist thousands of years ago, but how easily he presents them by their signs. The astronomer does not, as we are accustomed boastfully to say, scale the vault of heaven, and carry his measuring line around solar and stellar systems; but in the seclusion of his chamber, on a fragment of paper, he arranges a few signs by which he images forth the motions of the planets, and measures their stupendous orbits. When the poor bigot tyrant condemned Galileo to a prison, and sequestered

him from the glorious light of day, and the still more glorious effulgence of the midnight heavens, it was by means of a few types and symbols that the lone prisoner transported the firmament, as it were, into his narrow cell; and there he wheeled his emblematic planets in their circuits, or upheld the constellations in their appointed places, just as the Omnipotent wheels and upholds the ponderous masses themselves. It is by signs that the poet, in his closet, can create an elysium, and send it out to enchant the world; and it is by signs that the philosopher traces those deep relations which reach from all parts of the universe to each individual, and radiate from the individual to all parts of the universe. Who, then, can doubt that we are endued with a special power whose office and function it is to create and to employ signs? It is this inborn capacity of using signs, symbols, emblems, which has worked out into the notched sticks of the savage, the knotted cords of the Mexicans, the hieroglyphics of the Egyptians, the ideographic characters of the Chinese, the polished and copious languages of the Greeks and Romans. Who can doubt, let me also ask, that these capacities of understanding and of employing signs obey the general law of the faculties, viz. that exercise upon their appropriate objects gives pleasure? Here, then, through the medium of signs, a way is found at once of exciting and of gratifying the interest of children in learning to read. When the teaching is adapted to the faculty of Language, it is but the supply of a natural want.

But unless the thing signified be conceived by the mind, that which purports to be a sign, is no sign, but a phantom, and has no point of relationship, correspondence or adaptation to the human faculties. Hence, instead of attraction there is repulsion between the learner's mind and the subject professedly taught. If the pretended sign signifies nothing, it is worth nothing, and the mind, if healthy in its action, is sure to spurn it, and so much the more likely to spurn it, as it is more healthy. An attempt to bring the mind, and the subject taught into

communion, while this repulsion continues, is like an attempt to mingle oil and water. You may agitate and shake the particles, and whip them into a mechanical juxtaposition, but they will not combine, and the moment your labors cease, they separate and escape to their former positions. But if you bring the human faculties into communion with their related objects, through the medium of well-understood signs, then it is like mixing sugar and water,—the moment the particles touch they coalesce, and not even congelation can decompose them. Now the faculty of language is not fairly and legitimately brought into exercise, unless an idea is connected with every word, or combination of words, we use, any more than the faculty of sight is brought into exercise by speaking, in darkness, of unknown objects.

The first printed or written words, then, presented to children, should be those with whose meaning they are already acquainted,—words, the articulation of which is already familiar to the organs of speech, the sound of which is familiar to the ear, the meaning of which is familiar to the mind, and with the printed form or *tout ensemble* of which only, are they to establish an acquaintance. And here the course of nature coincides with the dictates of philosophy, in promoting the end of instruction. The acquisition of spoken, always precedes that of written language,—the language addressed to the ear, that of the language addressed to the eye. Children do not generally go to school, or begin to learn the written language, until the age of three or four years. At this age they possess no inconsiderable vocabulary of words, whose signification is perfectly known. From these a copious selection can be made, consisting of the names of playthings, articles of dress, furniture, implements, playmates, together with the names of colors, sounds, motions and objects in external nature. Taste should be exercised in this selection, for the printed pages shown to children should never be contaminated with words which will excite vulgar, gross or offensive ideas. Let the printed name of any one of these various objects be shown and

spoken to the child, at the same time; the spoken name will excite the related idea,—if a pleasurable idea, the excitement will be strong;—the perception of the word as a visible sign of the idea, and as equivalent to the audible sign, will exercise the faculty of language, and this exercise will give pleasure; for such is the benign law of Nature that every new sign, rightly and fully understood, by which an object in the gross, material world of sense, melts into the etherial element of thought, gives out a glow of delight.

3d. The third grand object in the preparation and use of spelling-books is *progress*,—progress in orthography, pronunciation and intelligent reading. The last, that is, progress in a knowledge of the meaning or signification of words, is indefinitely the most important. Bad spelling or bad pronunciation is nothing, compared either with an ignorance of the true meaning of words, or with a liability to misapprehend them. The misuse of letters in the spelling of words, is comparatively a venial offence; it seldom draws after it any serious consequences besides the reputation of illiteracy. But the misuse or misapprehension of language leads to errors of thought, of opinion, and of conduct; and the laws of society and the laws of the land often punish them with the loss of character and the loss of property, No inconsiderable part of the litigation that burdens the courts and embroils society, orignates in the carelessness or ignorance of parties in wording their contracts; and what a vast proportion of the preaching of clergymen, of the teachings of lecturers, of forensic and parliamentary arguments,—in fine, of the speaking and writing of all public men,—is lost, because auditors or readers do not understand the import of language. Intelligent reading, then, is indefinitely more important than correct orthography or pronunciation. It is better that a man should err in sound than in sense; and justness of articulation is not to be compared with justness in action.

Let us try our ordinary spelling-books, and the common manner of using them, by these principles. First

comes the alphabet, and this is followed by the nonsensical particles ab, ba, bla, blam, &c. &c.,—in some books to the number of four or five hundred, through which the sufferer is obliged to grope his dark and doleful way, without one ray of meaning to illuminate his path. By this process, children are debarred from thought. They are compelled to look into vacuity. The recitation, in which the efficacy of frowns and rebukes and blows is tried to coerce attention, is a perpetual contest between the forces of nature struggling for relief, and the efforts of the teacher to stifle them. The ease, the pleasure, and the progress of the pupil are alike defeated. Such a course is obviously more irrational, than it would be for the mother or the nurse to begin with teaching the infant to articulate these four or five hundred particles, as a preparation for his learning to say papa, mamma, dog, cat, horse, &c. With deaf and dumb, and with blind children, such a course cannot be pursued ; they must be taught *things*, or there is an end to all progress,—or rather there is no beginning to it. It is only those on whom bountiful nature has conferred a complement of the senses, who can be subjected to this miserable lip-labor. Hence an inspection of the greater proficiency made by pupils in institutions for the blind, and the deaf and dumb, has extorted from many parents the wish that their own children were deaf and dumb, or blind, that they might enjoy the mental and moral advantages of a more rational mode of training.

The practice of teaching these hollow particles,—of feeding the minds of children, by giving them these empty egg-shells for their nourishment, is now condemned universally by experienced and reflecting men. These particles ought no longer to be found in our spelling-books. It is no justification for compilers, to say that such particles may be inserted, to be used or omitted, at the option of the teacher ; for this is only equivalent to saying that, if a mischievous practice prevails, they will promote and perpetuate it, if its prevalence will enlarge the sale of their books.

This view of the subject teaches us also, that, after a few of the first lessons in a spelling-book, it becomes wholly unnecessary to arrange the words according to the number of the letters or syllables composing them. A child acquires, very soon, such facility in articulation that a word of three or four syllables is uttered as easily as a word of one. He will say grandfather or grandmother as easily as father or mother, or pa or ma, provided he loves the former as well as the latter. He will learn to say butterfly sooner than bug, because it is prettier. The question of ability to articulate words, turns far more on the point of intelligibleness and interest than on that of length. A child never stammers long at the toughest name of a pretty plaything, or a nice article of food or dress. He will learn to say kaleidoscope, or whortleberry pie, or my new red morocco boots, as easily as top, or cake, or hat. Children but three or four years old, find but few Shibboleths in our language. It is only among words not understood, that their tongue fumbles. It is marvellous, indeed, how easily their organs of speech can be trained to what, (waiving etymologies), we may call feats of vocal legerdemain, so as to utter, with the greatest rapidity and without mistake, those alliterations, "Peter Piper picked a peck of pickled peppers," &c.; or, "Theophilus Thistle, the thistle-sifter, sifted a sieve-full of thistles; and if Theophilus Thistle, the thistle-sifter, sifted a sieve-full of thistles," &c. &c.; or that more elaborately-wrought *jeu d'esprit*,

> "When a twister a twisting
> Would twist him a twist," &c.

into which the letter *w* seems to have been woven, without, within, and between, and wrapped round warp and woof of the whole web.* And yet notwithstanding these

* The French parallel of this is so amusing, that I will insert both at length. I do not know which is the original and which the imitation.

> "When a twister a twisting
> Would twist him a twist,

feats, most spelling-books are occupied, at the beginning, with great numbers of lessons, consisting wholly of monosyllables; and I have seen a book of thirty or forty pages, professing to be prepared to meet the wants of children, in which no longer word than a dissyllable was to be found. Children would not boggle at the length of words, did they but understand them; and the length of a word is no index to the extent of its meaning, or the difficulty of comprehending it. Of course I do not mean to say that mere infants can master long words as easily as short ones; but the difference is usually all over before they go to school.

This consideration also shows us the uselessness and untowardness of that arrangement of words, which not only brings all the monosyllables together, at the beginning of the spelling-book, to be followed by dissyllables, trissyllables, and polysyllables, in a numerical order, but also arranges these respective classes of words alphabetically; —the words whose initial letter is *a* coming first in the column, then those whose initial letter is *b*, and so on;— so that on turning to the heads or first words, in the successive tables, you find the monosyllable ache, then the dissyllable, anguish, then agony, atrocity, and abomination;—and for the poor child, it *is* all ache, anguish, agony, atrocity, and abomination; and when the teacher

> **To twist him a twist**
> **He three twines doth entwist;**
> **But when one of the twines**
> **That he twisteth, untwists,**
> **The twine that untwisteth**
> **Untwisteth the twist."**
>
> **" Quand un Cordonnier cordant,**
> **Veut corder une corde,**
> **Pour corder une corde**
> **Trois cordons il accorde;**
> **Mais quand un des cordons**
> **Qu 'il accorde, décorde,**
> **Le cordon qui décorde**
> **Décorde la corde."**

understands the principles of his art, it is hardly less so for him.

But it will be said that children must learn to spell many more words than those whose meaning they can comprehend; or, that there are many words whose orthography they should know, which are neither used in common speech, nor can be introduced into their reading lessons. What mode, then, it may be asked, shall be adopted in reference to words which express shades of meaning too delicate, or conventional ideas too artificial, for their understanding;—or in reference to words whose signification is too recondite or scientific to be comprehended by their immature faculties? It is obvious, too, that children can be taught to spell before they can write with facility, and how shall a spelling-book be prepared for this stage of instruction?

I fully admit the pertinency of these inquiries, and the justness of the suggestion they contain. And further, I believe that if children were properly taught, all those of average capacity and of fair opportunities would be able, at the age of eight or nine years, to spell nearly all the words to be found in modern English literature. But at this age, they cannot be expected to define or understand all the words in modern English literature. Orthography, then, in its later stages, may outrun a comprehension of the words spelled. In the earlier stages of learning the language, I would have no word presented to a child, of which he cannot have an idea, correct as far as it goes; because this is the only mode of making the study of the language a welcome exercise, and of imbuing the mind with a love of books, instead of creating an antipathy towards them. Nor, in any stage of education, would I ever abandon this principle of intelligence, in regard to the reading lessons. But in consideration of the extraordinary character of our language, in regard to its orthography, I would make an exception, in the later stages of the spelling exercises, to the general rule which forbids our presenting any words to children that they cannot

understand.* But after children have become familiar with books, and have enjoyed a taste of the exquisite

* My views on the subject of intelligence in reading, were expressed in the first volume of the Common School Journal, which views, in order to prevent any misapprehension in regard to what is said here on the subject of spelling, I venture to repeat. They are as follows:—

On the subject of teaching words, without a knowledge of the things they signify, we have an earnest and sincere appeal to prefer, in behalf of that younger portion of our community, known by the name of "*The Spelling-Book Public.*"

In Scotland, the Spelling-Book is called the *Spell-Book*, and we ought to adopt that appellation here, for, as it is often used with us, it does cast a spell over the faculties of children, which, generally, they do not break for years;—and oftentimes, we believe, never. If any two things on earth should be put together and kept together, one would suppose that it should be the idea of a thing and the name of that thing. The spelling-book, however, is a most artful and elaborate contrivance, by which words are separated from their meanings, so that the words can be transferred into the mind of the pupil, without permitting any glimmer of the meaning to accompany them. A spelling-book is a collection of signs without the things signified;—of words without sense;—a dictionary without definitions. It is a place where words are shut up and impounded, so that their significations cannot get at them. The very notion of language is, that it is a vehicle of thought and feeling, from mind to mind. Without the thought and feeling, the vehicle goes empty. Pretending to carry freight, it carries no freight. To become familiar with things and their properties, without any knowledge of the names by which they are called, would be the part of beings, who had intelligence, but no faculty of speech; but to learn names, without the things or properties signified, is surely the part of beings, who have speech, but no intelligence. Who does not know that he can get ideas both of a man and his name or of a thing and its name, together, tenfold easier than apart. When I see a person whose appearance interests me, or when I see any new work of art, or when I enter a strange town, my first inquiry is, what is the name. That is the point of time when the name becomes important to me, and therefore, it is the point, when I can acquire its pronunciation and its orthography, and so connect them together by association in my mind, that they will always re-appear together, afterwards, as an identity. When names and things are only mechanically fastened, instead of being chemically combined, why should they not get jostled and jumbled, so that the right idea shall come accompanied by the wrong name, or the right name shall associate the wrong idea; or, what is more probable, shall associate no idea at all? In the first two cases, the result is error; in the last, nonsense.

In teaching children words, in the earlier stages of education, the

sweetness they contain, a less grateful part of the labor can then be assigned to them, without danger of produc-

objects they designate should, as far as possible, be presented. Where the object is familiar to the child, but is one which is not or cannot be present or in sight, then, let it be referred to, so that there shall be in the mind of the child a conscious union of the name and object, as in case of the words, *river*, *boat*, *moon*, *&c.* If the object itself cannot be exhibited, and is not familiar, so as to be referred to, then some representation or model of it should be presented. But let a preference always be given to the object itself, or to the recollection of it, when known. In the school of Pestalozzi, a series of engravings was prepared, representing a variety of objects, whose names, structure and use, the children were to learn. One day the master having presented to his class the engraving of a ladder, a lively little boy exclaimed, "But there is a real ladder in the court-yard; why not talk about that rather than the picture?" "The engraving is here," said the master, "and it is more convenient to talk about what is before your eyes, than to go into the yard to talk about the other." The boy's remark, thus eluded, was for that time disregarded. Soon after, the engraving of a window formed the subject of examination. "But why," exclaimed the same little objector, "why talk of this picture of a window, when there is a real window in the room, and there is no need to go into the court-yard for it?" In the evening both circumstances were mentioned to Pestalozzi. "The boy is right," said he, "the reality is better than the counterfeit;—put away the engravings, and let the class be instructed in real objects." This was the origin of a better mode of instruction, suggested by the wants and pleasures of an active mind. Put away the engravings, we respond, where the real objects can be had or referred to. If it be impracticable to exhibit the real object, as it is to show a ship to an inland child, then present the picture, or what is better, a model.

If one should wish to prepare a boy to work upon a farm, or to be a salesman in a store, would he shut him up in a closet, giving him a list of the names of all the farming utensils, and seeds, and products, or a list of all the commodities in a trader's invoice, and when he had learned these, send him to his place of destination as one acquainted with the objects, the materials, with which he is to be occupied? If one should wish to make a boy personally acquainted with the business community of the city of Boston, would he give him a bare list of their names, unaccompanied by a single suggestion as to person, occupation, or character;—would he have a city Directory expressly prepared, which should contain no designation of residence or employment, but exhibit a mere bald catalogue of names from A to Z, and when, after much anguish of spirit, the boy had learned to spell and to pronounce all the names, send him forth into the marts and exchanges of the city, as one acquainted with its people and ready to transact business with

ing ennui or disgust. Besides, after the age of eight or ten years, (if not even earlier than this), I believe the

them? Or, would he not rather take him to the resorts of business, and when he and the merchants or mechanics stood face to face, acquaint him with the name, occupation, &c., of each; so that name, person, employment, &c. might be mingled into one conception;—as, in making blue paper, the manufacturer stirs the color into the pulp, so that when the paper is made, the color cannot be removed without destroying the substance? If the person or thing cannot be exhibited, the absence should be supplied, as far as possible, by some visible representation, or some description.

Again, the things, the relations, of art, of science, of business, are to the mind of a child, what the nutriment of food is to his body; and the mind will be enervated, if fed on the names of things, as much as the body would be emaciated, if fed upon the names of food. Yet, formerly, it was the almost universal practice,—and we fear it is now nearly so,—to keep children two or three years in the spelling-book, where the mind's eye is averted from the objects, qualities, and relations of existing things, and fastened upon a few marks, of themselves wholly uninteresting.

Who has ever looked at a child, above the age of nine months, without witnessing his eager curiosity to gaze at and handle the objects within his reach. He loves to play with a bright shovel and tongs, to pull the dishes from the table by the corner of the cloth, to disperse the contents of a work-basket, because these are something. There is substance, color, motion in them. What an imagination it is, which turns a stick into a horse; and makes a little girl dress and undress a doll, to prepare it for going to visit or to bed. But what is there in the alphabet or in monosyllables, to stimulate this curiosity or to gratify it? The senseless combinations of letters into *ba*, *be*, *bi*, *bo*, *bu*, deaden this curiosity. And after it has been pretty effectually extinguished, so that, by the further aid of the spelling book, the child can perform the feat of speaking without thinking, —as circus horses are taught to trot without advancing,—then let him be carried into reading lessons, where there are but few words he has ever seen or heard before, and where the subject is wholly beyond the reach of his previous attainments, and if by this process, the very faculty of thought be not subjugated, it must be because the child is incorrigibly strong-minded. These are the most efficient means of stultification, and if they do not succeed, the experiment must be given up.

The gorges and marshy places in the Alps and Pyrenees produce a race of idiots, known, technically, by the name of *Cretins*. These beings are divided by physiologists into three classes. The Cretins of the first degree are mere, blank idiots. But the Cretins of the third degree have great facility in acquiring languages. They can be taught

power of acquiring the orthography of the language diminishes, while the ability to comprehend its compass and force rapidly increases. For these reasons, the early years of childhood, before the reflective faculties are developed, should be employed in perfecting the work of orthography, so that, in the maturer stages of the intellect, the undivided energies of the mind may be applied to a higher class of studies.

To elucidate the question, in what manner a spelling-book should be constructed to teach orthography merely, it is necessary to recur again, for a moment, to the structure of our language. This is so anomalous that no general rule can be devised, which correct spelling will not violate many more times than it will obey. If we have

so as to translate the words of one language into those of another, though without the slightest comprehension of the meaning of either: and what is more remarkable, they will, so far as the rhyme is concerned, make good poetry. If words are taught to children for years, during the most active part of their life, without any of the ideas they are intended to convey, ought we to be surprised, if much of our public speaking and popular literature should be the production of Cretins of the third degree?

First and chiefest, in reading, let the lesson be understood; its words, its phrases, its connections; its object, if it have any object; if not, it is not proper for a reading lesson. Every word and sentence to which no meaning is attached is an enemy, lying in ambush. Keep the videttes of the mind out, to discover that enemy. If the name *Socrates* or *Rome* occur, see that the pupil knows who Socrates, what Rome was; and that he do not suppose the former to be a city and the latter a man. In reading the chapters, giving an account of St. Paul's shipwreck, let every place, which is named, be exhibited upon the map. In reading the account of the discovery of America by Columbus, see that the mind of every child goes back to "Friday the third day of August, in the year one thousand four hundred and ninety-two, and starts with the great discover, from Palos, in Spain, a little before sunrise, in presence of a vast crowd of spectators." Let them accompany the three ships as they proceed out of port and sail directly to the Canary islands; show them where the Canaries are: see that they comprehend the thrilling incidents of the voyage; that they sympathize with the noble commander; that they get a notion of the length of time which was occupied in sailing through a distance, which could now be passed over in a steamboat in twelve days. Make them perceive the perils, and the dejection of the crew, the shout of

rules, there must be almost as many rules as words, which belies the very definition of a rule. If our orthography, then, cannot be learned by rule, it must be learned by rote; for to learn and to remember the spelling of each word, as an individual, would be an almost interminable, if not an impossible process. It must be learned by association,—that is, by a repetition of the letters in their orthographical order, until they shall recur, as it were, spontaneously, like well-conned notes in music. For this purpose, all words having a similar formation, should be brought together, in tables, which may be learned just as the Multiplication Table is learned. When a quick accountant, in multiplying, says 9 times 9 are 81, he does not go through with the mental process by which 9 9s, add-

Land! from the mast-head, and the Thanksgiving for its discovery. The whole scene of debarkation;—the manning, arming and rowing of the boats; the flying of the colors; the warlike music; the multitude of wondering savages upon the shore, gazing, with all the gestures of astonishment, as the boats approach the land; the landing of Columbus, grasping in his hand a naked sword, (which has not yet ceased to be the terrible emblem of the Indian's fate); his men kneeling down and kissing the ground, which they had despaired of ever beholding again;—all this can be presented to the minds of the children, just as vividly as though it had been witnessed by themselves, like the last militia training. Let this be once understandingly read, and the children will no more forget it, than a country Miss will forget the first time she went to Boston to spend a pocket-full of money. Yet we have known the first class in a school read this animating description without any more knowledge of what was in the book, than the book had of what was in them. When the celebrated phrenologist, Mr. George Combe, came from Edinburgh to this country, in order to deliver lectures in all the principal cities of the United States, the Edinburgh Phrenological Society loaned him a variety of skulls of people of different nations and characters, to illustrate the different conformations of human heads. These skulls have crossed the Atlantic, they are now travelling from city to city, through this country, and when they have visited the principal places, they will take passage to Edinburgh, and be deposited again upon the shelves of the Phrenological Society. How many of the children, in our schools, are travelling over the varied beauties of the lessons in their reading books, and will know as little, at the end of the season, where they have been, as Mr. Combe's collection of travelling skulls will know of the United States, when they get back to Edinburgh?

ed together, are perceived to make 81 ; but, in the mental operation, the moment the first two numbers are uttered or thought of, the third follows without any consciousness of intermediate steps. It is not probable that there are any intermediate steps. It is like the burden of an accustomed song, which we troll without volition or aim. It is in the same way that we repeat the Pence Tables, and all the Tables of Weights and Measures. We do not go through with the intermediate steps, but having formerly been drilled upon them long, the result rises instantaneously in the mind, on a perception of the antecedent terms, by the law of association. It is said that there are officers in the banking houses of Great Britain, who have become so familiar with the amount of interest on notes, for different sums and times, that, the sum and time being given, the amount of the interest rises in the mind, at once and without computation. Sum, time, and interest are combined in one perception,—a fact of Individuality.

Dr. Biber, a writer of some vigor on the subject of education, maintains that, in working out the longest processes in multiplication, the mind should *think through* all the successive steps, in regular order, and not pass from the two antecedent terms to the product, at a bound. I can see no advantage in this ; and, at the quickest speed of the mind, it certainly involves some delay. The more the process is abbreviated the better, provided we are sure of a correct result. Something of this shortening process takes place with all ready readers. Educated men do not summon into the mind all the particular ideas signified by the words and phrases used, as has been fully explained by Locke, Burke, and others. The practised mind springs to the conclusion without touching every intermediate point of space in the path that leads to it ; but this supposes a rapidity of movement, a power of gathering up results, at a sweep, which beginners never possess. This, however, may be said in regard to Dr. Biber's mode of working arithmetical processes, that if we should examine every element, individually, in order

to reach our conclusion, that conclusion would be infallibly correct. If, for instance, I would not admit that 12 times 12 are 144, until I had mentally brought twelve times twelve units into one sum; it is infinitely certain that, on going through such a process accurately, I should arrive at the customary result. Hence, although it is highly desirable to be able to repeat the tables of rudimental arithmetic, by association, or the mere force of memory, yet this is by no means necessary; for if we apply the severest logic to the facts, the conclusion will always follow legitimately from the premises. But in regard to the orthography of our language, this will never be found true. The faculty of judgment, the power by which we trace relations between causes and effects, and by which we expect the same results from the same antecedents, will be perpetually baffled if we attempt to spell words according to the vocal power, or *name sound*, as it is sometimes called, of the letters as presented in the alphabet; or, if we infer that one word should be spelled so or so, because another is spelled so or so. And, in reference to this point, I would lay down a general principle, which I think of great importance, viz., that the faculties by which we reason ought never to be employed on any subject, when the logical results to which sound reasoning would arrive, are not the true results. If the thing to be done or learned is arbitrary, let it be done by force of authority, of imitation, of mere association of ideas; but do not maltreat the powers of reasoning, by calling in their aid, when their responses will be repudiated as soon as utterred. There is no reason why the last syllable in the word vexatious, should be spelled *t i o u s*, and the last syllable in fallacious, *c i o u s*, and the last in herbaceous, *c e o u s*. There is no reason why the last syllable in impatient should be *t i e n t*, and the last in deficient, *c i e n t*;—and so through the whole English vocabulary. And if reason cannot be applied to the subject, let us avail ourselves of the extraordinary power which the mind possesses, of connecting arbitrary ideas or signs indissolubly together, by the law of association.

To make this more clear, let us suppose that the Multiplication Table, instead of being infallibly true, as it now is, were thrown into a state of derangement and confusion, equal to that which prevails in the formation of our words; and further, that the law of the land should sanction and establish its arithmetical absurdities, as the rules to be observed in all business transactions, just as the law of custom or reputable use, sanctions and establishes all the anomalies of our orthography ;—for instance, let us suppose that by the mercantile law 6 times 1 should be equal to 5 ; 6 times 2, to 10 ; 6 times 3, to 15 ; 6 times 4, to 20 ; 6 times 5, to 25 ; 6 times 6, to 30 ; and that after 6 times 6, the guage should be changed, so that 7 times 6 should be 43 ; 8 times 6, 50 ; 9 times 6, 57 ; 10 times 6, 64 ; 11 times 6, 71, and 12 times 6, 78 ; and that this obliquity should pervade the whole table, with here and there only an analogy in the errors. And here it should be observed, that these supposed arithmetical impossibilities are not half so great a departure from scientific truth, as our orthography is from the original power of the letters, as children are taught to pronounce them in the alphabet. But suppose such a table, by some fortuity or fatuity, to be erected into a legal standard ; would any mortal put a reasoning and thinking being to study it, by an application of the faculties with which he discerns the immutable and indestructible relations of numbers ? Would any mortal think it expedient or useful to put a child into the Numeration Table, to keep him, for months, counting units from one onward to a hundred, and from a hundred backward to one, and adding them together, as a preparation for learning with ease, pleasure, and despatch, that 6 times 1 are 5 ; 6 times 2, 10 ; &c. &c ? Yet this, in principle, is precisely like the preparatory training on the alphabet which we give to children in our schools, to fit them for using that beautiful and wonderful instrument,—a written language,—with eloquence and power.

The conclusions to which the above considerations seem to lead, are the three following :—

1st. That spelling-books should not be discarded altogether.

If children should be introduced to a knowledge of written language, by means of the most attractive and impressive objects and ideas of objects, then those nouns which are the names of the most striking and agreeable things, the adjectives, descriptive of the most brilliant and pleasing qualities, and the verbs, expressive of agile and graceful motions, should be presented to them, at first, without the incumbrances of articles, prepositions and conjunctions. There are many single words which present an entire picture; while for other pictures we must use sentences. This is one of the differences between a spelling and a reading book, and the simplest should come first.

Another argument in favor of using a spelling-book is, that it promotes correctness in syllabication;* and correct syllabication favors both good pronunciation and enunciation.†

"For want of a knowledge what letters of a word belong to one syllable, and what to another, many persons divide their words, in writing successive lines, where there is no division. No rule should be more familiar than this, that if there be not space enough for the whole written or printed word, in one line, but a part of it is to be inserted in the next, the word should be divided between syllables, and not elsewhere. But one who has paid no attention to syllabication in spelling, will be very likely to violate this rule. In writing the word *plashy*, for instance, he would put *pla* in the first line, and *shy* in the second. Or the word *singing*, he might divide by placing *sin* in the first line, and *ging* in the second; by which the hearer would get *singe-ing*, instead of *sing-ing*, Indeed, if this division of words into their proper syllables is to be learned by itself, it will be found an enormous labor, but if learned while spelling, it will hardly add any thing to the task."—*Common School Journal*, Vol. I, p. 354.

† "Mispronunciations often consist in attaching a letter to one syllable which belongs to another. Take the words *de-stroy* or *de-spair*, —it makes an entire difference in the pronunciation, whether the letter *s* be sounded as belonging to the first syllable or to the second. To spell the words by syllables, instead of spelling them by letters, tends to fix the true line between the syllables, in pronunciation. It tends, also, to give clearness and distinctness to the articulation of the voice, so that each syllable may come out by itself, in speaking, like a well

2d. The first books or cards, from which reading should be taught to children, should contain whole words, with the meaning of which the learners are entirely familiar. I believe the earliest books, in this country, on this plan, were prepared by Worcester and Gallaudet. They contained pictures of persons and objects, each picture being accompanied by its printed name; and the names were afterwards repeated without the pictures.

As the picture presented to the child a more agreeable object than the word, it was thought, by some teachers, to be an impediment to progress; and children were said to get the idea that the word was the peculiar name of that one picture, and to feel as though it were a kind of contradiction to apply it to any thing else. Within the last year or two, books have been prepared by Mr. J. F. Bumstead, of Boston,—on the same general plan in regard to the words, but omitting the pictures altogether. Mr. Bumstead's books are now used in all the primary schools in Boston. The plan of teaching words first has succeeded, wherever it has been fairly tried; and I have no doubt that it will soon wholly supersede the old and doleful method of beginning with the alphabet.*

In regard to the contents of these *First Books*, it may not be amiss to suggest, that they should contain words

struck note in music. Without this individuality of the syllables, speakers always fail in emphasis and cadence. Syllebles are to be regarded as links in a chain, and not as parts of a continuous rod. Without this distinct enunciation of the syllables, the articulation seems glutinous and gummy;—the words *rope out*, instead of each syllable's falling with a *tinkle* of its own. But let no one, as he reads, in avoiding this gluey enunciation, run into the opposite extreme, and make long bars, or vacant spaces, between his syllables,—pausing as though a hyphen were a period," &c.—*Common School Journal*, Vol. I, p. 354.

* Since this Lecture was delivered, a beautiful book, entitled "PRIMER," by Mary T. Peabody, has been published in Boston. It is prepared on the same general principles with those of Worcester, Gallaudet, and Bumstead; and it contains two or three reading lessons and a few cuts for drawing, in addition to a most attractive selection of words. It is the result of many years' successful efforts in interesting young children in reading and spelling.

which are familiar, which excite vivid and delightful images or emotions, which are tasteful, as contradistinguished from gross or vulgar terms, and which will be apt to bring kindly, social, and generous feelings in their train. The words *kill*, *blood*, *gun*, *angling-rod*, *sword*, *&c.*, may be very pleasant to the destructive propensities of a child, but for that very reason I would not have them in his book. There are innocent words or emblems enough to excite the interest of children, without drawing upon that class which is more proper to wolves and warriors; or to those who find a pastime in the sufferings of animals, which God has created to be used, but not to be tortured by us. I would as soon give a tender-hearted child Guido's picture of "The Murder of the Innocents," as I would a description of a hare-hunt or deer-hunt, by noblemen and bishops.

Provide books on this plan, and learning to read will cease to be a burden and a mockery. The teacher, in good faith, may invite a group of little children to come around her *to think of pleasant things;* instead of forcing them to gaze at idiot marks. Such lessons will be like an excursion to the fields of elysium, compared with the old method of plunging children, day after day, for months together, in the cold waters of oblivion, and compelling them to say falsely, that they love the chill and torpor of the immersion. After children have learned to read words, the twenty-six letters, as they stand marshalled in the alphabet, will be learned in a few hours.

3d. When reading has become easy, and it is expedient to carry forward the orthography of the language faster than it is possible to comprehend the meaning of all its words, a spelling-book, constructed according to the law of association, should be put into the hands of the pupil. Although this idea had been acted upon to some extent before, yet the only spelling-book with which I am acquainted, that carries it out fully, is one prepared by William B. Fowle, Esq., of Boston. A few specimens from the book will give an intelligible view of its plan. Table 1st consists of the words ace, lace, mace, pace,

space, &c. Table 15th has boil, coil, foil, spoil, broil, soil, &c. Table 27th, bleed, seed, creed, speed, steed, &c. Table 28th has each, bleach, peach, reach, &c.; and table 29th chief, thief, brief, grief, &c. The numerous words ending in ence, in ance, and ense are brought together in their appropriate places. Words, in which igh has the long sound of i, as highland, highly, lighted, slighted, &c., are found in the same table. Words ending in tion, sion, cion, are respectively arranged in separate tables, while *ocean*, which deviates from all the rest, stands by itself. So of the words ending in tious, cious, ceous; in tial and cial; in tient and cient; in ion and eon;—words also, in which h, and k, and g, and p, and u, and ue, and w, respectively, are silent. But this will suffice for a description of the book.*

This mode of classification has the high authority of the Rev. T. H. Gallaudet in its favor, as may be seen by a reference to the preface of "The Practical Spelling-Book;" but Mr. Fowle's work applies the principle far more extensively than any other I have ever seen.

Now it would seem to need no argument to prove that a child will master twenty pages of words arranged in this way, easier than he will a single page of words classed according to the number of syllables and the place of the accent, irrespective of their formation;—where a and eigh, e and eo, i and igh, o and eau, u and ew, with countless other combinations, have, respectively the same sound, and are jumbled together after the similitude of chaos.

On such lessons as these, scholars will very rarely spell wrong. They can go through the book twenty times while they would go through a common spelling-book once; and each time will rivet the association, that is, it will make an ally of the almost unconquerable force of habit. A connection will be established between the general idea of the word and its component letters, which it will be nearly impossible to dissolve. In pursuing any

* D. H. Williams, publisher, Water-street, Boston.

study or art, it is of the greatest importance to have the first movements, whether of the eye, the hand, or the tongue, right. The end will be soonest obtained by submitting to any delay that exactness may require. We all know with what tenacity first impressions retain their hold upon the mind. When in a strange place, if we mistake the points of the compass, it is almost impossible to rectify the error; and it becomes a contest which of the two parties will hold out longest, the natural points of the compass in their position, or we in our false impression. So if, in geography, we get an idea that a city is on the west bank of a river, when it is on the east, it is almost as practicable to transfer the city itself, bodily, to the side of the river where it seems to belong, as it is to unclench our own impressions, and make them conform to its true location. These illustrations might be multiplied indefinitely. What is it that gives a specific character to each individual's handwriting, rendering it so difficult to make a passable counterfeit;—nay, rendering it so difficult for a man to disguise his own autograph? It is the force of habit, which, unconsciously to ourselves, has connected certain motions of the muscles of the arm and hand with volitions of the mind. And the volitions of the mind and the motions of the lips, or the hand, may be habituated to observe a certain order in regard to the successive letters to be used in spelling, as well as in regard to the shape of those letters, as we write them. The law of habit, which is so efficient in the one case, is not repealed in the other; the whole difference consists in our bringing ourselves within its action in the one case, but not in the other. As the organs of speech learn an almost infinite variety of sounds, which they utter without change or mistake,—sounds which were first uttered from imitation, but which have become fixed by the power of habit,—so may the tongue in spelling words, and the hand in writing them, establish, by the power of frequent association, that peculiar sequence of letters which spells each word,—so that the letters will take their places as spontaneously in writing, as we know the sounds do in speaking.

After the book has been spelled through many times, it will be well, as a testing or experimental exercise, to put out words from the different tables promiscuously, in order to determine whether or not it may be necessary to drill the pupils longer upon it.

I have not spoken particularly, in this Lecture, of writing words on the slate or black-board, or of spelling them from the reading lesson, as those topics do not come strictly within my present subject, and as I have treated of them in various places in the Common School Journal.

I make no apology for dwelling so long upon so dry and uninteresting a theme, believing that he who removes an obstacle, or plucks a thorn from the path of the child, in his way to knowledge, is a public benefactor,—and that my efforts to do this will be charitably received, even though they should be but partially successful.

THE EVENTFUL DAY

IN THE

RHODE-ISLAND REBELLION:

A POEM.

By C. D. Phelps

BY A LOOKER ON.

PROVIDENCE:
PUBLISHED BY H. H. BROWN.
1842.

ADVERTISEMENT.

The writer of the following lines, hastily thrown together, has endeavored to present a true picture of the thrilling scenes which occurred in this city, on Wednesday, the 18th of May last—the decisive day in the late insurrection, and one not soon to be forgotten by our fellow-citizens. How far he has succeeded, he leaves for those to say, who, like himself, were eye-witnesses of the fearful events as they transpired.

THE AUTHOR.

Providence, June 10, 1842.

THE EVENTFUL DAY

Midnight ap proached, with slow and silent tread,
And o'er the city's domes her mantle spread;
Grim Darkness, sullen, at this solemn hour,
Sat on his ebon throne with princely power;
The moon his presence owned and shrunk away,
And down the western hills withdrew her ray;
O'er streams the cloud-like mists were gathering fast,
And soon on all around their curtains cast.

But these dim shadowings of Nature's form
Were feeble emblems of the gathering storm
Of raging Passion's dark, malignant ire,
And sombre fumes of mad Rebellion's fire,
Striving to burst—the rule of State to claim—
And wrap the guiltless in its deadly flame!

How oft beneath the Summer's sultry sky,
A group of clouds has met the gazer's eye,
Which gladly told that soft descending showers
Would soon refresh the earth and drooping flowers:
But when it came—an awful tempest black—
It brought destruction in its fearful track!

Impelled by native and by foreign force,
The swollen stream moves swifter in its course:
Rushing, unchecked, along its widening path,
It gathers fury and increasing wrath—
Fearless of aught that sternly may oppose,
It bids defiance to resisting foes!

Such was the darkly gathering storm that late,
In threatening mood, o'erhung our cherished State.
The scheme, at first, had no designs of ill—
At length, restraints it cast away at will:
Pretending loud to plead the People's cause,
It trampled down Authority and Laws;
Disguised in Freedom's garb and hallowed name,
It soon a foul CONSPIRACY became!
And now were pledged the mad, misguided band,
To rise and plunder with unsparing hand!

* * * * * * *

The clock had told the solemn hour of one,
When loudly spoke the foeman's signal gun;
Another—and another—soon were heard,
Whose voices deep the trembling city stirred;
The mournful bells of various churches rung—
Responses flowed from many a human tongue—
Waked by the tocsin-peals, that louder grew,
The sleeper from his couch unconscious flew.
'To arms! to arms!' the sons of freedom cried—
'To arms! to arms!' the echoing skies replied!

Obedient to the call, the friends of right,
Amidst the darkness of surrounding night,
Went boldly forth with weapons in their hands,
Prepared to quell the TRAITOR's lawless bands—
Prepared their homes and freedom to defend,
And bring this dread Rebellion to an end;
For now the hour had come their strength to show;
And on exhausted patience bade them go!

Meanwhile the Leader of the blinded throng
Was urged by mad ambition's power along;
Heedless and rash, he bade no friend intrude,
But Cæsar-like his daring course pursued.

His reckless troops were marshaled in their pride,
With arms prepared and ready at their side.
He first would make the store of arms his prey,
And seize its treasures ere the dawn of day.

Onward he marches, the foremost of the van,
With heart elate to consummate his plan:
But schemes by which the bad would fain prevail,
By hands unseen are often made to fail:
'T was thus with him—and, goaded to despair,
He left the field, nor won fresh laurels there!

At length the morning dawned—its cheering light
Ne'er pierced the darkness of a gloomier night:
The Sun rolled upward in the orient sky—
His presence bade the misty vapors fly:
The solemn bells, whose strangely booming sounds
Spread the alarm with quick, alternate rounds,
And told the sleepers of the danger near,
Now ceased to strike upon the startled ear.
The sky, all cloudless, lovely and serene,
Gazed down upon a sad and fearful scene.

'To arms!' was echoed still the city round;
While clattering feet along the pavements sound.

The thundering cannon's frequent roar is heard ;
And anxious friends, with partly spoken word,
Inquire with eager haste if each may know
The latest movements of the reckless foe.
A thousand rumours fly with meteor speed—
A thousand hearts with boding sorrow bleed !

Now citizens their rooms of labor close,
And fly to arms the rebels to oppose :
All, like undaunted soldiers true and brave,
Are gathering fast their threatened homes to save,
The leader of the traitorous scheme secure,
And make the strength of law and freedom sure.

It was an hour of awful interest then—
An hour to try the souls of stoutest men—
An hour that caused the gushing tears to flow—
An hour that gave the heart unwonted woe !

The husband left his wife and children dear,
And hasted on, as as if devoid of fear ;
His partner's lips were moved in silent prayer,
For Heaven his cause to aid—his life to spare.
The mother's blessing rested on her son,
As forth he went to join the war begun ;

The brother grasped his weeping sister's hand,
And soon was found among the patriot-band;
The lover bade his cherished one farewell,
And as he went affection's tear-drops fell;
The sire, with hoary locks and tottering frame,
Amidst the friends of 'Law and Order' came.
None could disclose the scenes that lay before—
They parted then—perhaps to meet no more!

Now soon arrived assistance from below,
A valiant band to march against the foe:
Thy heard the rallying cry at midnight made,
Nor on their couches of repose delayed;
But quickly placed their armour at their side,
And upward rode upon the river's tide.

With patriot-pride their hearts beat high and strong,
As now in phalanx firm they move along,
To join their city frieuds, and aid bestow—
To quell the mob, and seize the daring foe.
To do or die, his courage each maintains—
The blood of Seventy-Six flows through their veins!

Ere long were joined in one each marshaled band,
The brave defenders of their native land.

The line of march the patriots soon begun—
Their armor glittered in the radiant sun:
With footsteps firm the pavement-path they trod—
Their cause—for right and truth—their hope in God!

As on they pass a thousand eyes behold
The long-extended line of freemen bold.
From every dome that towers amid the air,
Groups of the anxious gaze intently there;
From every window opening to the view,
Look down the lovely on the brave and true:
Some gently wave their hands, or loudly cheer—
Some lift the prayer, or drop the flowing tear.

On they advance through many a winding street,
With solemn step, the desperate foe to meet,
Till each opposing enemy is near,
And deadly weapons in their front appear.
Heart-rending sight—a joyless scene to see!
Here, in this Christian land—home of the free—
Brothers and friends, arrayed on either side,
Are now prepared to stem the battle's tide—
Ready to strike the fierce, death-bearing blow,
And bid life's blood in crimson currents flow!

Although the sun had reached meridian sky—
Bright beaming in his golden car on high—
How dark the hour—how fraught with boding ill!
From every dome, from each adjacent hill,
A thousand tearful eyes the scene survey—
A thousand sad and trembling hearts delay.
Each is expecting now, at every breath,
To see commence the awful work of death!
The flash behold, and with unwilling ear,
The pealing thunder of the cannon hear!
And listen to the wails of wounded there,
And dying groans upborne upon the air!

But He, who reigns with undivided sway,
Bade conquest follow in a happier way.
Thinned were the ranks of the insurgent band,
For some who saw its leader's traitorous stand,
No more with him such fearful lengths could go,
And left him 'neath the gathering clouds of woe:
He knew the storm was bursting in its might,
And, from its frowning wrath, escaped by flight!
Others, ere long, their chief's example saw,
And fled the presence of the friends of law!

The desperate few, remaining on the field,
Saw hope depart, and promised soon to yield.
Thus victory's flag in tranquil triumph waved—
Thus were our homes from lawless plunder saved;
For He, who rules the wildest storm at will,
Spake to the waves of passion, 'PEACE!—BE STILL!'

Their work performed, the patriot band retired,
And homeward went with gratitude inspired:
Once more were joy and quietness restored,
And gladness smiled around the festive board.
Those hearts so late in gloomy sorrow found,
Now at the welcome news of peace rebound.
To Heaven, at sweet Devotion's shrine they raise
The grateful offerings of sincerest praise.

The sun went down on this eventful day,
'Midst broken clouds that half obscured his ray;
And well might Nature turn aside her eye,
And o'er such scenes in sorrowing sadness sigh.
Gladly would we forget this day of gloom,
And let it sink to dark Oblivion's tomb;
But Time's consuming hand can ne'er efface
The sad remembrance of this deep disgrace;

This stain upon our land we long shall see—
The land of Roger Williams and the free!

Misguided men!—how dread is passion's ire,
When unrestrained it vents its native fire!—
May they kind Heaven's forgiving mercy know,
And in the path of crime no longer go:
May God's right hand be mighty still to save,
And o'er us let fair Freedom's banner wave!

THE

CHRISTIAN ALLIANCE AT HOME,

OR,

SECTARIANISM DEFINED AND CORRECTED.

BY

D. H. RANNEY, A. M.

PASTOR OF THE CHURCH OF CHRIST, DOVER, VERMONT.

NEW YORK:

BAKER & SCRIBNER, 145 NASSAU STREET.

1846.

Jennings & Daniels, Printers, 122 Nassau street.

UNION TRACT.

SECTARIANISM DEFINED AND CORRECTED.

SECTARIANISM is a great and mischievous evil. This every one feels and acknowledges. It fritters away, for mere party purposes, at least *one half of the pecuniary means of the church;* worse than *wastes* the talents and efforts of a *majority of her ministers;* greatly dishonors and disarms religion in the eyes of the world; makes more Infidels and Popery than all other arguments; and engenders, in the household of faith, "envying, strife, divisions, and every evil work." (James 3. 6.)

A general alarm is being sounded. While Christians are turning their arms against each other in the city, it is discovered that Jerusalem is encompassed with the forces of Anti-Christ; that Infidelity and Popery, encouraged by her internal dissensions, have thrown up their entrenchments and are commencing a vigorous and hopeful seige. They are exulting already in the prospect of gaining the ascendency in England and America. Statistical facts prove their boastings to be well founded, and that civil and religious liberty in the two leading Protestant countries on the globe, is in imminent peril. While the evangelical sects are wasting their means, and their efforts in defending their petty peculiarities, and building up partizan interests, the enemy are coming in upon them like a flood, and many from their own ranks, thrown off by divisions and discord, have gone over to their opponents.

The church is waking up to this subject. She sees that the time has come when schism should be checked. It has multiplied sects till their name is legion; and is pregnant now with many maturing divisions. It is time to retrace our steps; to institute healing measures; and to adopt means which shall bring together again the dismembered parts of the body of Christ. We see this feeling prominent in our Religious Anniversaries, and the public addresses of leading men of all denominations, and in the great conventions now held to concentrate the efforts of the Christian World in a common alliance against Popery and Infidelity.

Friends of the Redeemer, are you ready for this work? Have you enough of Christian liberality and forbearance to embrace all saints, and have no respect of persons in the household of faith? If so, the blessing of the peace-maker will rest upon you.

But what we do should be done intelligently and thoroughly. Let us not, like certain priests and prophets of old, "cry *peace, peace,* when there *is no peace*;" proclaim to the world that *we are united already,* when our divisions are as notorious and extensive as our existence: and their inconsistency, and mischievous results, the subject of reproach in every impenitent circle. Like them we may incur the charge of "healing the hurt of the daughter of God's people slightly." (Jer. 6. 14.)

Let us enquire in what Sectarianism consists? that we may adapt our measures to its eradication, laying the axe at the root of the tree.

I. *It does not arise from Local Divisions.* Were there no distinctions among churches save *local ones,* (although the members might, in some measure, consult their different tastes and opinions, in deciding where they united,) all being "sister churches" in common fellowship, and acting

in concert, sectarianism would find no place. Whoever heard of a sectarian controversy among brethren of the same party? As soon should we think of a man's quarreling with himself. Social divisions are *geographical*, sectarian divisions *schismatical*. The former originate from convenience of public worship, straitened sanctuaries or overgrown assemblies. The latter from rejecting those whom Christ receives, from *going by one's self* to worship God, because we cannot consent to worship him in union with others of his children. Sectarians have an interest in common with all Christians, and *another partizan one*, that it is needful to go by themselves to promote. This constitutes the sin of schism. You may have as many local churches as convenient, in mutual fellowship and Christian unity, and peace continue. They will differ from one another only as a *part* from its *associated part;* and both be *component parts* of the *great whole*, or *Universal Church*.

II. *Sectarianism does not originate from difference of opinion*. On the contrary it is itself the origin of most of the difference of sentiment which exists among Christians. Parties are rallied on certain peculiarities, and in the heat of sectarian zeal, they contemplate scripture through a distorting medium, and hence are led to opposite and extravagant conclusions. Most individuals, in early life, become more or less subjects of sectarian bias; but they would not be seriously injured by it, if left free, at conversion, to pursue the examination of truth disinterestedly, and to enjoy impartial intercourse with all Christians. One sided views would be thus dissipated, and fraternal feelings restored; and, prejudices which now run high, would be overcome in a better acquaintance with each other.

But young converts, though they differ no more from

each other than the "Parthians, Medes, Elamites, &c.," converted on the day of Pentecost, are at once separated from each other, and taken into party drills, and worked over into sectarians, by a gradual but sure process of discipline. They study only their own side of disputed questions, and soon are enabled to make out their creed, and defend its peculiarities; and become, ere long, zealously affected in the cause of their party.

Again, it is not true that parties are *now* divided by being of opposite opinions. A candidate is not received into the church because he *is* agreed with it in sentiment—but because he *is expected to be*. And if he does not become so—and still conforms to, and co-operates with them, he is not disturbed. They are much more tenacious of *orthodoxy of sect*, than of *orthodoxy of sentiment*. Methodists are not all Armenians, nor Congregationalists and Baptists all Calvanists. If a Christian is not fellowshipped, it is for this very unwarrantable reason—"We forbade him because he followed not us."

III. *Sectarianism does not consist in individual effort, however zealously made, to propogate what is believed to be truth.* If so, it is a virtue. For a man is bound to do this. He cannot acquit himself honestly before God and neglect it. If he, under this disguise, seeks to rend the church, or to maintain a rupture already made, *that design* makes him a sectarian. It is sectarianism that would prevent any Christian from acting and teaching, and that in the bosom of the church, in conformity with his views of truth; provided he does it with a meek and quiet spirit, and indulges his brethren willingly in the same privilege. All discord which grows out of the maintenance of different views, which true Christians entertain, arises from the connection which those views have with the interests of rival parties. Cut off that connection and you dispose of the difficulty.

IV. *It does not arise from want of brotherly love.* This may be much implicated, as a means of helping it forward, and aggravating its results. But sectarianism is a matured and popular evil, antagonistic to brotherly love with which it perpetually conflicts, from its first development in the renewed heart, through all its subsequent efforts at maintaining peace. Brotherly love is the legitimate fruit of conversion, an affinity between kindred souls, which is begotten in the believer by the spirit. It is an essential property of a new heart. By this we are to "know that we have passed from death unto life;" and all men are to be convinced that *we are disciples indeed.* It is only by some most unnatural and powerful restraint that this magnetic influence, this heaven-born attraction can be overcome. Let us take a common case and observe how alienation between spiritual kindred is brought about.

Here is a town of some 3000 inhabitants, three evangelical churches, and three settled ministers, each directing the affairs and laboring to promote the interests of his favorite sect. A powerful and general revival is in progress. Great unanimity of feeling prevails, party prejudice vanishes, and ministers and people are absorbed in labors for the conversion of souls and the glory of God. (This a state of things on which God always seems to smile, and never pours out his spirit copiously where it does not exist.) All goes on well so long as the church is thus united. But ere long it becomes necessary for the converts to advance another step in the pathway of duty. They must be admitted to the ordinances, and assume church relation. There are now delicate questions to settle, and prudence may for a long time postpone them. But they must be met and decided. Why such trembling solicitude on the part of some, and eager avidity on the part of others? Why may they not each settle his own opinion, and act

upon it independently, and no unhealthy excitement accrue? These are confessedly minor questions, compared with those which have been settled already, with the most amicable feelings. And these might also, if they were not connected with the interest of rival sects. Each might pursue his own way, in baptism, in his views of divine sovereignty, the doctrine of atonement, of the perseverance of the saints, &c., and no one be needlessly solicitous or tried about his conclusions. But these are made the rallying points of party, and upon them every mind is sensitive. Debate arises, and the controversy becomes acrimonious. Other interests are forgotten, the spirit departs, wicked men deride, and Satan exults! But we will return to the dilemma of the young converts. They can enjoy no privileges till assuming a place in one of the three churches. They are children of one family, and recoil from a separation, but they have no alternative. They must be taken to separate "*homes*," because men have decided that they cannot have *a home together*. The bread is not broken in *their father's house*, and *upon conditions always* to his children. They must consent to, and be partakers of, the sin of dismembering Christ's body. To be allowed fraternity with *a part* of the church, they must separate themselves from *another part*. In the language of Paul who was describing the same thing, "The eye must say to the hand, *I have no need of you*, and the hand to the feet, *I have no need of you*." They no longer "take sweet counsel together and walk to the house of God in company;" they are soon religiously strangers to each other; rivalship makes them jealous and distrustful; prejudice soon springs up and colors their opponents' views unfavorably; while each becomes confirmed in, and enamored of his own. Here commences that war of words and din of strife which is perpetually waged between the sons of the same fathers, and candi-

dates for the same heaven. The clay is no more plastic upon the wheel and in the hands of the potter, than are the subjects of grace under the moral machinery and skillful management of sect making.

V. *It springs not from want of piety.* But, on the contrary, is itself the procuring cause of this evil. It rests like a millstone upon the bosom of the Church, she struggles against it, but in vain. So long as we will stand under such a burden we must expect to be crushed by it. Some say—"when we have piety enough sectarianism will vanish." Will holiness of heart eradicate divisions among Christians without laying a hand on the partition walls that separate between them? Holiness, I had thought, was the putting away of sin. To be absolved from sectarianism is to become so much the *more holy*, as we become, by the act, *less sinful.* And the man that exposes this sin in such a light as to lead the Church to discard, instead of sanctioning it, and to abjure the principles upon which it is based, (the only effectual method to remove it,) will be entitled to a name among the benefactors of the earth, and to the lasting gratitude of mankind. The individual who refuses to meddle with sectarianism till he becomes *perfectly holy*, stands in the same attitude as he, who, having been nearly drowned by accidentally falling into the water—resolved to never enter it again *till he had learned to swim.*

VI. *It* DOES *consist in making something else besides piety a test of membership in the church.* In that divisional church policy, the legitimate and inevitable result of which is to divide the people of God, in every place, into several rival factions. The prevailing denominations in the country, are united in this *one thing*, if no others, in having each its doctrinal guage by which to split off the *distinctive part* of the church which it chooses to appropriate to itself. In sanctioning and sanctifying this party machinery by which

sectarian divisions are sustained and perpetuated, their creeds and discipline are calculated and designed to thus mutilate and dismember the body of Christ—to tear asunder the members which "hold the head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (Col. 2 : 19.) These creeds, to say the least of them, are got up as *definitions of sect.* And a definition is that which distinguishes and separates the thing defined from others that resemble it. Each sect thus distinguishes and separates itself from others. This is the settled and unwavering policy of all sects. There is no evading this conclusion, and vain are all attempts at extenuating the matter.

Yet they are all great friends of Christian union. (?) And profess to be in the way of securing it. What is the prospect of its being achieved on their plan of operations ? They indulge the forlorn hope of *all's coming over to them.* Is not this aspect of things most *cheerless* and *forbidding ?*

The "Christian Alliance" to be formed in London, at the World's Convention, in August next, proposes to unite all sects, on the grounds of a common Christianity, in a crusade against Antichrist. The principles on which they base this enterprize, are scriptural. They assume that God has on earth, *one great all comprehending* Church, extending through all lands where Christ is known and worshiped. That it is identical with what *will be* the church in Heaven when the bridegroom comes. That its members have a common faith, and one great object to promote the conversion of the world. On this common ground they propose to plant themselves ; to the achievement of this grand object they contemplate directing their energies.

It is earnestly to be hoped that they will succeed. That

they will wrest from the Papists and Infidel their most potent plea; "Protestants are *a house divided against itself*." But *they* will not be satisfied with *mere pretense*. You cannot blind them with passing a resolution *that you* ARE *one*. They will be affected more by your *acts* than your *sayings*. It will be no news to them for you to proclaim that Christians are agreed in opposing Popery and Infidelity. This was true before the Alliance was formed. Or that you all are united in the sentiment that "salvation is by Christ alone." This has been so from the time Luther uttered that sentiment. But to answer the claims of consistency, and of the prophetic prayer of the Savior—"that they who believe on him, may be one *as God the Father and Son are one*," you must be a *unit* in *being* and *purpose*. Thus they will be convinced that you are his disciples indeed and constitute the Church of the living God.

It is also to be hoped that we can preach the Gospel on more liberal and Christian principles *abroad* than *at home*. But benevolence that has to go abroad to spend itself is generally of a *doubtful kind*. It is possible, however, that freedom from the entanglements of sect, may, in that alliance, allow the acting out freely of pure religion on the principles of an unfractionalized Christianity—what cannot be, as we have seen, under the party trammels existing at home.

But it will not do to be too sanguine of success in securing the union and co-operation of all sects in promoting religion on the foreign field. It is difficult to understand how that can be done in the *aggregate*, which cannot be done in the *separate* action of the Church—how sects can adopt and carry out *collectively*, principles which they discard *individually*. They will need to settle this question. Are not the principles of organization and plans of effort adopted by the "Christian Alliance" the *Church Universal*, the same that should be adopted by the *Church*

Local? To preach the Gospel is the same thing at home as abroad. The same pattern has been given us for gathering churches in Pagan, Catholic, and *Christian* countries.

It is matter of surprise that the advocates of this important movement, who having settled so clearly and fully the grounds of Christian union, should avow it to be "no part of their object to do away existing sectarian divisions." They may do it, for prudence sake, because they wish to escape party prejudice; and thus good reasons appear why they say "this is no part of their work."

Yet it *is* an *appropriate* and *important* part of that work. They have already proclaimed principles, and are calling them into requisition, which if heartily embraced and carried out will dissolve every partizan tie in Christendom. And the friends of the Alliance should not be alarmed or troubled at the conclusion. This movement may be big with events of which they now may have little idea. Their expecting or desiring it cannot alter the issue. The man who turns a river into a new channel cannot calculate or guide its course.

The union of the Church is consequent upon the hearty adoption of the principles of the Christian Alliance. It will spring from them as the oak does from the acorn. A reflux influence will roll back upon the church when she has become united in her organization and efforts in the foreign field, that will materially change the face of home operations. Success in the one sphere will encourage efforts in the other. And whatever may be the result of the world's convention, the developement of union principles there made will add much to the tide of feeling which is now setting so strongly toward making Christ's Church one. If the effort succeeds it will annihilate sectarian divisions; if it fails, it will be for this reason; its friends mistook *union of sects*, for *union of Saints*.

KING PHILIP DYING FOR HIS COUNTRY.

EULOGY

ON

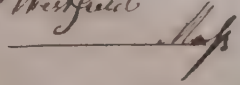
KING PHILIP,

AS PRONOUNCED AT THE ODEON,

IN FEDERAL STREET, BOSTON,

BY THE REV. WILLIAM APES, AN INDIAN.

Who shall stand in after years in this famous temple, and declare that Indians are not men? if men, then heirs to the same inheritance.



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ADDRESS, &c.

I DO not arise to spread before you the fame of a noted warrior, whose natural abilities shone like those of the great and mighty PHILLIP of Greece, or of ALEXANDER the Great, or like those of WASHINGTON,—whose virtues and patriotism are engraven on the hearts of my audience. Neither do I approve of war as being the best method of bowing the haughty tyrant, MAN, and civilizing the world. No, far from me be such a thought. But it is to bring before you beings, made by the GOD of Nature, and in whose hearts and heads he has planted sympathies that shall live forever in the memory of the world, whose brilliant talents shone in the display of natural things, so that the most cultivated, whose powers shone with equal lustre, were not able to prepare mantles to cover the burning elements of an uncivilized world. What, then, shall we cease to mention the mighty of the earth, the noble work of GOD?

Yet those purer virtues remain untold. Those noble traits that marked the wild man's course lie buried in the shades of night; and who shall stand? I appeal to the lovers of liberty. But those few remaining descendants who now remain as the monument of the

cruelty of those who came to improve our race, and correct our errors; and as the immortal Washington lives endeared and engraven on the hearts of every white in America, never to be forgotten in time,—even such is the immortal PHILIP honored, as held in memory by the degraded, but yet grateful descendants, who appreciate his character; so will every patriot, especially in this enlightened age, respect the rude yet all-accomplished son of the forest, that died a martyr to his cause, though unsuccessful, yet as glorious as the *American* Revolution. Where, then, shall we place the hero of the wilderness?

Justice and humanity for the remaining few prompt me to vindicate the character of him who yet lives in their hearts, and, if possible, melt the prejudice that exists in the hearts of those who are in the possession of his soil, and only by the right of conquest—is the aim of him who proudly tells you, the blood of a denominated savage runs in his veins. It is, however, true, that there are many who are said to be honorable warriors, who, in the wisdom of their civilized legislation, think it no crime to reek their vengeance upon whole nations and communities, until the fields are covered with blood, and the rivers turned into purple fountains, while groans, like distant thunder, are heard from the wounded, and the tens of thousands of the dying, leaving helpless families depending on their cares and sympathies for life; while a loud response is heard floating through the air from the ten thousand Indian children and orphans, who are left to mourn the honorable acts of a few—civilized men.

Now, if we have common sense and ability to allow the difference between the civilized and the uncivilized, we cannot but see that one mode of warfare is as just as the other; for, while one is sanctioned by authority of the enlightened and cultivated men, the other is an agreement according to the pure laws of nature, growing out of natural consequences; for nature always has her defence for every beast of the field; even the reptiles of the earth and the fishes of the sea have their weapons of war. But though frail man was made for a nobler purpose,—to live, to love and adore his God, and do good to his brother; for this reason, and this alone, the God of heaven prepared ways and means to blast anger, man's destroyer, and cause the Prince of Peace to rule, that man might swell those blessed notes, My image is of God, I am not a beast.

But as all men are governed by animal passions who are void of the true principles of God, whether cultivated or uncultivated, we shall now lay before you the true character of Philip, in relation to those hostilities between himself and the whites, and in so doing permit me to be plain and candid.

The first inquiry is, Who is Philip? He was the descendant of one of the most celebrated chiefs in the known world, for peace and universal benevolence towards all men; for injuries upon injuries, and the most daring robberies and barbarous deeds of death that were ever committed by the American Pilgrims, were with patience and resignation borne, in a manner that would do justice to any Christian nation or being

in the world,—especially when we realize that it was voluntary suffering on the part of the good old chief. His country extensive—his men numerous, so as the wilderness was enlivened by them, say a thousand to one of the white men, and they, also, sick and feeble—where, then, shall we find one nation submitting so tamely to another, with such a host at their command? For injuries of much less magnitude have the people called Christians slain their brethren, till they could sing, like Sampson, With a jaw bone of an ass have we slain our thousands, and laid them in heaps. It will be well for us to lay those deeds and depredations committed by whites upon Indians, before the civilized world, and then they can judge for themselves.

It appears from history that in 1614, "There came one Henry Harley unto me, bringing with him a native of the Island of Capawick, a place at the south of Cape Cod, whose name was Epenuel. This man was taken upon the main by force, with some twenty-nine others," very probably good old Massasoit's men—see Harlow's Voyage, 1611, "by a ship, and carried to London, and from thence to be sold for slaves among the Spaniards; but the Indians being too shrewd, or, as they say, unapt for their use, they refused to traffic in Indians' blood and bones." This inhuman act of the whites caused the Indians to be jealous forever afterwards, which the white man acknowledges upon the first pages of the history of his country. (See Drake's Hist. of the Indians, page 7.)

How inhuman it was in those wretches, to come into a country where nature shone in beauty, spreading

her wings over the vast continent, sheltering beneath her shades those natural sons of an Almighty Being, that shone in grandeur and lustre like stars of the first magnitude in the heavenly world; whose virtues far surpassed their more enlightened foes, notwithstanding their pretended zeal for religion and virtue. How they could go to work to enslave a free people, and call it religion, is beyond the power of my imagination, and out-strips the revelation of God's word. Oh, thou pretended hypocritical Christian, whoever thou art, to say it was the design of God, that we should murder and slay one another, because we have the power. Power was not given us to abuse each other, but a mere power delegated to us by the King of heaven, a weapon of defence against error and evil; and when abused, it will turn to our destruction. Mark, then, the history of nations throughout the world.

But notwithstanding the transgression of this power to destroy the Indians at their first discovery, yet it does appear that the Indians had a wish to be friendly. When the pilgrims came among them, (IYANOUGH's men,) there appeared an old woman, breaking out in solemn lamentations, declaring one Capt. Hunt had carried off three of her children, and they would never return here. The pilgrims replied, that they were bad and wicked men, but they were going to do better, and would never injure them at all. And to pay the poor mother, gave her a few brass trinkets, to atone for her three sons, and appease her present feelings, a woman nearly one hundred years of age. Oh, white woman! what would you think, if some foreign nation, unknown

to you, should come and carry away from you three lovely children, whom you had dandled on the knee, and at some future time you should behold them, and break forth in sorrow, with your heart broken, and merely ask, sirs, where are my little ones, and some one should reply, it was passion, great passion; what would you think of them? Should you not think they were beings made more like rocks than men. Yet these same men came to these Indians for support, and acknowledge themselves, that no people could be used better than they were; that their treatment would do honor to any nation; that their provisions were in abundance; that they gave them venison, and sold them many hogsheads of corn to fill their stores, besides beans. This was in the year 1622. Had it not been for this humane act of the Indians, every white man would have been swept from the New England colonies. In their sickness too, the Indians were as tender to them as to their own children; and for all this, they were denounced as savages by those who had received all the acts of kindness they possibly could show them. After these social acts of the Indians towards those who were suffering, and those of their countrymen, who well knew the care their brethren had received by them: how were the Indians treated before that? Oh, hear! In the following manner, and their own words, we presume, they will not deny.

December, (O. S.) 1620, the pilgrims landed at Plymouth, and without asking liberty from any one, they possessed themselves of a portion of the country, and built themselves houses, and then made a treaty, and commanded them to accede to it. This, if now

done, would be called an insult, and every white man would be called to go out and act the part of a patriot, to defend their country's rights; and if every intruder were butchered, it would be sung upon every hill-top in the Union, that victory and patriotism was the order of the day. And yet the Indians, (though many were dissatisfied,) without the shedding of blood, or imprisoning any one, bore it. And yet for their kindness and resignation towards the whites, they were called savages, and made by God on purpose for them to destroy. We might say, God understood his work better than this. But to proceed, it appears that a treaty was made by the pilgrims and the Indians, which treaty was kept during forty years; the young chiefs during this time, was showing the pilgrims how to live in their country, and find support for their wives and little ones; and for all this, they were receiving the applauses of being savages. The two gentlemen chiefs were Squanto and Samoset, that were so good to the pilgrims.

The next we present before you are things very appalling. We turn our attention to dates, 1623, January and March, when Mr. Weston Colony, came very near starving to death; some of them were obliged to hire themselves to the Indians, to become their servants, in order that they might live. Their principal work was to bring wood and water; but not being contented with this, many of the whites sought to steal the Indian's corn; and because the Indians complained of it, and through their complaint, some one of their number being punished, as they say, to appease the savages. Now let us see who the greatest savages were;

the person that stole the corn was a stout athletic man, and because of this, they wished to spare him, and take an old man who was lame and sickly, and that used to get his living by weaving, and because they thought he would not be of so much use to them, he was, although innocent of any crime, hung in his stead. Oh, savage, where art thou, to weep over the Christian's crimes. Another act of humanity for Christians, as they call themselves, that one Capt. Standish, gathering some fruit and provisions, goes forward with a black and hypocritical heart, and pretends to prepare a feast for the Indians; and when they sit down to eat, they seize the Indian's knives hanging about their necks, and stab them to the heart. The white people call this stabbing, feasting the savages. We suppose it might well mean themselves, their conduct being more like savages than Christians. They took one Wittumumet, the Chief's head, and put it upon a pole in their fort; and for aught we know, gave praise to their God for success in murdering a poor Indian; for we know it was their usual course to give praise to God for this kind of victory, believing it was God's will and command, for them to do so. We wonder if these same Christians do not think it the command of God, that they should lie, steal, and get drunk, commit fornication and adultery. The one is as consistent as the other. What say you, judges, is it not so, and was it not according as they did? Indians think it is.

But we will proceed to show another inhuman act. The whites robbed the Indian graves, and their corn, about the year 1632, which caused CHICATAUBUT to

be displeased, who was chief, and also a son to the woman that was dead. And according to the Indian custom it was a righteous act to be avenged of the dead. Accordingly he called all his men together, and addressed them thus: "When last the glorious light of the sky was underneath this globe, and birds grew silent, I began to settle, as is my custom, to take repose. Before my eyes were fast closed, methought I saw a vision, at which my spirit was much troubled. A spirit cried aloud, Behold, my son, whom I have cherished, see the paps that gave thee suck, the hands that clasped thee warm, and fed thee oft. Can thou forget to take revenge of those wild people that have my monument defaced in a despiteful manner, disdaining our ancient antiquities and honorable customs? See, now, the Sachem's grave lies, like unto the common people of ignoble race, defaced. Thy mother doth complain, and implores thy aid against these thievish people, now come hither. If this be suffered, I shall not rest quiet within my everlasting habitation." War was the result. And where is there a people in the world that would see their friends robbed of their common property, their nearest and dearest friends; robbed, after their last respects to them? I appeal to you, who value your friends, and affectionate mothers, if you would have them robbed of their fine marble, and your storehouses broken open, without calling those to account, who did it? I trow not; and if another nation should come to these regions, and begin to rob and plunder all that came in their way, would not the orators of the day be called to address the

people, and arouse them to war, for such insults? and, for all this, would they not be called Christians and patriots? Yes, it would be rung from Georgia to Maine, from the Ocean to the lakes, what fine men and Christians there were in the land. But when a few red children attempt to defend their rights, they are condemned as savages, by those, if possible, who have indulged in wrongs more cruel than the Indians.

But there is still more. In 1619 a number of Indians went on board of a ship, by order of their chief, and the whites set upon them, and murdered them without mercy; says Mr. Dermer, "without the Indians giving them the least provocation whatever." Is this insult to be borne, and not a word to be said? Truly, Christians would never bear it; why, then, think it strange that the denominated savages do not? Oh, thou white Christian, look at acts that honored your countrymen, to the destruction of thousands, for much less insults than that. And who, my dear sirs, were wanting of the name of savages—whites, or Indians? Let justice answer.

But we have more to present; and that is, the violation of a treaty that the Pilgrims proposed for the Indians to subscribe to, and they the first to break it. The Pilgrims promised to deliver up every transgressor of the Indian treaty, to them, to be punished according to their laws, and the Indians were to do likewise. Now it appears that an Indian had committed treason, by conspiring against the king's life, which is punishable with death; and Massasoit makes demand for the transgressor, and the Pilgrims refuse to give him up,

although by their oath of alliance they had promised to do so. Their reasons were, he was beneficial to them. This shows how grateful they were to their former safeguard, and ancient protector. Now, who would have blamed this venerable old chief if he had declared war at once, and swept the whole colonies away? It was certainly in his power to do it, if he pleased; but no, he forbore, and forgave the whites. But where is there a people, called civilized, that would do it? we presume, none; and we doubt not but the Pilgrims would have exerted all their powers to be avenged, and to appease their ungodly passions. But it will be seen that this good old chief exercised more Christian forbearance than any of the governors of that age, or since. It might well be said he was a pattern for the Christians themselves; but by the Pilgrims he is denounced, as being a savage.

It does not appear that MASSASOIT or his sons were respected because they were human beings, but because they feared him; and we are led to believe that if it had been in the power of the Pilgrims, they would have butchered them out and out notwithstanding all the piety they professed. Only look for a few moments at the abuses the son of MASSASOIT received. ALEXANDER being sent for with armed men, and while he and his men were breaking their fast in the morning, they were taken immediately away, by order of the governor, without the least provocation, but merely through suspicion. ALEXANDER and his men saw them, and might have prevented it, but did not, saying the governor had no occasion to treat him in this

manner; and the heartless wretch informed him that he would murder him upon the spot, if he did not go with him, presenting a sword at his breast; and had it not been for one of his men he would have yielded himself up upon the spot. ALEXANDER was a man of strong passion, and of a firm mind; and this insulting treatment of him caused him to fall sick of a fever, so that he never recovered. Some of the Indians were suspicious that he was poisoned to death. He died in the year 1662. "After him," says that eminent divine, Dr. Mather, "there rose up one PHILIP, of cursed memory." Perhaps if the Dr. was present, he would find that the memory of PHILIP was as far before his, in the view of sound, judicious men, as the sun is before the stars, at noonday. But we might suppose that men like Dr. Mather, so well versed in Scripture, would have known his work better than to have spoken evil of any one, or have cursed any of GOD's works. He ought to have known that GOD did not make his red children for him to curse; but if he wanted them cursed, he could have done it himself. But, on the contrary, his suffering Master commanded him to love his enemies, and to pray for his persecutors, and to do unto others as he would that men should do unto him. Now, we wonder if the sons of the Pilgrims would like to have us, poor Indians, come out and curse the Doctor, and all their sons, as we have been, by many of them. And suppose that, in some future day, our children should repay all these wrongs, would it not be doing as we, poor Indians, have been

done to? But we sincerely hope there is more humanity in us, than that.

In the history of MASSASOIT we find that his own head men were not satisfied with the Pilgrims; that they looked upon them to be intruders, and had a wish to expel those intruders out of their coast; and no wonder that from the least reports the Pilgrims were ready to take it up. A false report was made respecting one TISQUANTUM, that he was murdered by an Indian, one of COUBANTANT's men. Upon this news, one Standish, a vile and malicious fellow, took fourteen of his lewd Pilgrims with him, and at midnight, when a deathless silence reigned throughout the wilderness; not even a bird is heard to send forth her sweet songs to charm and comfort those children of the woods; but all had taken their rest, to commence anew on the rising of the glorious sun. But to their sad surprise there was no rest for them, but they were surrounded by ruffians and assassins; yes, assassins; what better name can be given them? At that late hour of the night, meeting a house in the wilderness, whose inmates were nothing but a few helpless females and children; soon a voice is heard—Move not, upon the peril of your life. I appeal to this audience if there was any righteousness in their proceedings? Justice would say no. At the same time some of the females were so frightened, that some of them undertook to make their escape, upon which they were fired upon. Now it is doubtless the case that these females never saw a white man before, or ever heard a gun fired. It must have sounded to them like the rumbling of thunder, and

terror must certainly have filled all their hearts. And can it be supposed that these innocent Indians could have looked upon them as good and trusty men? Do you look upon the midnight robber and assassin as being a Christian, and trusty man? These Indians had not done one single wrong act to the whites, but were as innocent of any crime, as any beings in the world. And do you believe that Indians cannot feel and see, as well as white people? If you think so, you are mistaken. Their power of feeling and knowing is as quick as yours. Now this is to be borne, as the pilgrims did as their Master told them to ; but what color he was I leave it. But if the real sufferers say one word, they are denounced, as being wild and savage beasts.

But let us look a little further. It appears that in 1630, a benevolent Chief bid the pilgrims welcome to his shores ; and in June 28, 1630, ceded his land to them for the small sum of eighty dollars, now Ipswich, Rowley, and a part of Essex. The following year, at the July term, 1631, these pilgrims of the new world, passed an act in court, that the friendly chief should not come into their houses short of paying fifty dollars, or an equivalent, that is ten beaver skins. Who could have supposed that the meek and lowly followers of virtue would have taken such methods to rob honest men of the woods. But for this insult, the pilgrims had well nigh lost their lives and their all, had it not been prevented by Robbin, an Indian, who apprized them of their danger. And now let it be understood, notwithstanding all the bitter feelings the whites have gen-

erally shown towards Indians, yet they have been the only instrument in preserving their lives.

The history of New England writers say, that our tribes were large and respectable. How then, could it be otherwise, but their safety rested in the hands of friendly Indians. In 1647, the pilgrims speak of large and respectable tribes. But let us trace them for a few moments. How have they been destroyed, is it by fair means? No. How then? By hypocritical proceedings, by being duped and flattered; flattered by informing the Indians that their God was a going to speak to them, and then place them before the cannon's mouth in a line, and then putting the match to it and kill thousands of them. We might suppose that meek Christians had better gods and weapons than cannon; weapons that were not carnal, but mighty through God, to the pulling down of strong holds. These are the weapons that modern Christians profess to have; and if the pilgrims did not have them, they ought not to be honored as such. But let us again review their weapons, to civilize the nations of this soil. What were they: rum and powder, and ball, together with all the diseases, such as the small pox, and every other disease immaginable; and in this way sweep off thousands and tens of thousands. And then it has been said, that these men who were free from these things, that they could not live among civilized people. We wonder how a virtuous people could live in a sink of diseases, a people who had never been used to them.

And who is to account for those destructions upon innocent families and helpless children. It was said by

some of the New England writers, that living babes were found at the breast of their dead mothers. What an awful sight! and to think too, that these diseases were carried among them on purpose to destroy them. Let the children of the pilgrims blush, while the son of the forest drops a tear, and groans over the fate of his murdered and departed fathers. He would say to the sons of the pilgrims, (as Job said about his birth day,) let the day be dark, the 22d of December, 1622; let it be forgotten in your celebration, in your speeches, and by the burying of the Rock that your fathers first put their foot upon. For be it remembered, although the gospel is said to be glad tidings to all people, yet we poor Indians never have found those who brought it as messengers of mercy, but contrawise. We say, therefore, let every man of color wrap himself in mourning, for the 22d of December and the 4th of July are days of mourning and not of joy. (I would here say, there is an error in my book; it speaks of the 25th of December, but it should be the 22d. See Indian Nullifiation.) Let them rather fast and pray to the great Spirit, the Indian's God, who deals out mercy to his red children, and not destruction.

Oh, Christians, can you answer for those beings that have been destroyed by your hostilities, and beings too that lies endeared to God as yourselves? his Son being their Saviour as well as yours, and alike to all men? And will you presume to say that you are executing the judgments of God by so doing, or as many really are approving the works of their fathers to be genuine, as it is certain that every time they celebrate the day of

the pilgrims they do? Although in words they deny it, yet in works they approve of the iniquities of their fathers. And as the seed of iniquity and prejudice was sown in that day, so it still remains; and there is a deep rooted popular opinion in the hearts of many, that Indians were made, &c. on purpose for destruction, to be driven out by white Christians, and they to take their places; and that God had decreed it from all eternity. If such theologians would only study the works of nature more, they would understand the purposes of good better than they do. That the favor of the Almighty was good and holy, and all his nobler works were made to adorn his image, by being his grateful servants, and admiring each other as angels; and not as they say, to drive and devour each other. And that you may know the spirit of the pilgrims yet remain, we will present before you the words of a humble divine of the far West. He says, "the desert becomes an Eden." Rev. Nahum Gold, of Union Grove, Putman, writes under date June 12, 1835, says he, "let any man look at this settlement, and reflect what it was three years ago, and his heart can but kindle up while he exclaims, 'what has God wrought!' the savage has left the ground for civilized man; the rich prairie, from bringing forth all its strengths to be burned, is now receiving numerous enclosures, and brings a harvest of corn and wheat to feed the church. Yes, sir, this is now God's vineyard; he has gathered the vine, the choice vine, and brought it from a far country, and has planted it on a goodly soil. He expects fruit now. He gathered out the stones thereof, and drove the red Canaanites from

trampling it down, or in any way hindering its increase."—*N. Y. Evangelist, August* 1.

But what next should we hear from this very pious man. Why, my brethren, the poor missionaries want money to go and convert the poor heathen, as if God could not convert them where they were; but must first drive them out. If God wants the red men converted, we should think he could do it as well in one place as in another. But must I say, and shall I say it, that missionaries have injured us more than they have done us good, by degrading us as a people, in breaking up our governments, and leaving us without any suffrages whatever, or a legal right among men. Oh, what cursed doctrine is this, it most certainly is not fit to civilize men with, much more to save their souls; and we poor Indians want no such missionaries around us. But I would suggest one thing, and that is, let the ministers and people use the colored people they have already around them, like human beings, before they go to convert any more; and let them show it in their churches; and let them proclaim it upon the house tops, and I would say to the benevolent, withhold your hard earnings from them, unless they do do it; until they can stop laying their own wickedness to God, which is blasphemy.

But if God was like his subjects, we should all have been swept off before now; for we find that of late, pilgrims' children have got to killing and mobbing each other, as they have got rid of most all the Indians. This is worse than my countrymen ever did; for they never mobbed one another, and I was in hopes that the

sons of the pilgrims had improved a little. But the more honorable may thank their fathers for such a spirit in this age. And remember that their walls of prejudice was built with untempered mortar, contrary to God's command; and be assured, it will fall upon their children, though I sincerely hope they will not be seriously injured by it. Although I myself, now and then feel a little of its pressure, as though I should not be able to sustain the shock; but I trust the great Spirit will stand by me, as also good and honorable men will, being as it were the last, still lingering upon the shores of time, standing as it were upon the graves of his much injured race, to plead their cause, and speak for the rights of the remaining few. Although it is said by many, that Indians had no rights, neither do they regard their rights; nor can they look a white man in the face, and ask him for them. If the white man did but know it, the Indians knows it would do no good to spend his breath for nought. But if we can trust to Roger Williams' word, in regard to Indian rights: he says, no people were more so; that the cause of all their wars were about their hunting grounds. And it is certain their boundaries were set to their respective tribes; so that each one knew his own range. The poet speaks thus of Canonicus, in 1803:

> Almighty Prince, of venerable age,
> A fearless warrior, but of peace the friend;
> His breast a treasury of maxims sage,
> His arm a host, to punish or defend.

It was said he was eighty-four years of age when he died, an able defender of his rights. Thus it does ap-

pear that Indians had rights, and those rights were near and dear to them, as your stores and farms, and firesides are to the whites, and their wives and children also. And how the pilgrims could rejoice at their distresses, I know not; what divinity men were made of in those days, rather puzzles me now and then. Now, for example, we will lay before you the conduct of an Indian and the whites, and leave you, dear sirs, to judge.

History informs us that in Kennebunk there lived an Indian, remarkable for his good conduct, and who received a grant of land from the State, and fixed himself in a new township, where a number of white families were settled. Though not ill-treated, yet the common prejudices against Indians prevented any sympathy with him, though he himself did all that lay in his power to comfort his white neighbors, in case of sickness and death. But now let us see the scene reversed. This poor Indian, that had nourished, and waited to aid the Pilgrims in their trouble, now vainly looks for help, when sickness and death comes into his family. Hear his own words. He speaks to the inhabitants thus: "When white man's child die, Indian man he sorry; he help bury him. When my child die, no one speak to me; I make his grave alone. I can no live here." He gave up his farm, dug up the body of his child, and carried it 200 miles, through the wilderness, to join the Canadian Indians. What dignity there was in this man; and we do not wonder that he felt so indignant at the proceedings of the then called Christians. But this was as they were taught by their haughty divines and orators of the day. But,

nevertheless, the people were to blame, for they might have read for themselves; and they doubtless would have found that we were not made to be vessels of wrath, as they say we were. And had the whites found it out, perhaps they would not have rejoiced at a poor Indian's death; or when they were swept off, would not have called it the Lord killing the Indians to make room for them upon their lands. This is something like many people wishing for their friends to die, that they might get their property. I am astonished when I look at peoples' absurd blindness—when all are liable to die, and all subject to all kinds of diseases. For example; why is it that epidemics have raged so much among the more civilized? in London, 1660, the plague; and in 1830 and 1831, the cholera, in the old and new world, when the inhabitants were lain in heaps by that epidemic. Should I hear of an Indian rejoicing over the inhabitants, I would no longer own him as a brother. But, dear friends, you know that no Indian knew by the Bible it was wrong to kill, because he knew not the Bible, and its sacred laws. But it is certain the Pilgrims knew better than to break the commands of their Lord and Master; they knew that it was written, "thou shalt not kill."

But having laid a mass of history and exposition before you, the purpose of which is to show that PHILIP and all the Indians generally, felt indignantly towards whites, whereby they were more easily allied together by PHILIP, their King and Emperor, we come to notice more particularly his history. As to his Majesty, King PHILIP, it was certain that his honor

was put to the test, and it was certainly to be tried, even at the loss of his life and country. It is a matter of uncertainty about his age; but his birth-place was at Mount Hope, Rhode Island, where MASSASOIT, his father lived, till 1656, and died, as also his brother, ALEXANDER, by the governor's ill-treating him, (that is, Winthrop,) which caused his death, as before mentioned, in 1662; after which, the kingdom fell into the hands of PHILIP, the greatest man that ever lived upon the American shores. Soon after his coming to the throne, it appears he began to be noticed, though, prior to this, it appears that he was not forward in the councils of war or peace. When he came into office it appears that he knew there was great responsibility resting upon himself and country; that it was likely to be ruined by those rude intruders around him; though he appears friendly, and is willing to sell them lands for almost nothing, as we shall learn from dates of the Plymouth Colony, which commence June 23, 1664. William Benton, of Rhode Island, a merchant, buys Matapoisett of PHILIP and wife, but no sum is set, which he gave for it. To this deed, his counsellors, and wife, and two of the Pilgrims, were witnesses. In 1665 he sold New Bedford and Compton for forty dollars. In 1667 he sells to Constant Southworth and others all the meadow lands from Dartmouth to Matapoisett, for which he received sixty dollars. The same year he sells to Thomas Willet a tract of land two miles in length, and perhaps the same in width, for which he received forty dollars. In 1668 he sold a tract of some square miles, now called Swanzey.

The next year he sells five hundred acres in Swanzey, for which he received eighty dollars. His counsellors and interpreters, with the Pilgrims, were witnesses to these deeds.

Osamequan, for valuable considerations, in the year 1641 sold to John Brown and Edward Winslow a tract of land eight miles square, situated on both sides of Palmer's River. Philip, in 1668 was required to sign a quit-claim of the same, which we understand he did in the presence of his counsellors. In the same year Philip laid claim to a portion of land called New Meadows, alleging that it was not intended to be conveyed in a former deed, for which Mr. Brown paid him forty-four dollars, in goods; so it was settled without difficulty. Also, in 1669, for forty dollars he sold to one John Cook, a whole island, called Nokatay, near Dartmouth. The same year Philip sells a tract of land in Middleborough for fifty-two dollars. In 1671 he sold to Hugh Cole a large tract of land, lying near Swanzey, for sixteen dollars. In 1672 he sold sixteen square miles to William Breton and others, of Taunton, for which he and his chief received five hundred and seventy-two dollars. This contract, signed by himself and chiefs, ends the sales of lands with Philip, for all which he received nine hundred and seventy-four dollars, as far as we can learn by the records.

Here Philip meets with a most bitter insult, in 1673, from one Peter Talmon, of Rhode Island, who complained to the Plymouth Court against Philip, of Mount Hope, predecessor, heir, and administrator of

his brother ALEXANDER, deceased, in an action on the case, to the damage of three thousand and two hundred dollars, for which the Court gave verdict in favor of Talmon, the young Pilgrim; for which PHILIP had to make good to the said Talmon a large tract of land at Sapamet and other places adjacent; and for the want thereof, that is, more land that was not taken up, the complainant is greatly damnified. This is the language in the Pilgrims' Court. Now let us review this a little. The man who bought this land made the contract, as he says, with Alexander, ten or twelve years before; then why did he not bring forward his contract before the Court? It is easy to understand why he did not. Their object was to cheat, or get the whole back again in this way. Only look at the sum demanded, and it is enough to satisfy the critical observer. This course of proceedings caused the Chief and his people to entertain strong jealousies of the whites.

In the year 1668 Philip made a complaint against one Weston, who had wronged one of his men of a gun and some swine; and we have no account that he got any justice for his injured brethren. And, indeed, it would be a strange thing for poor unfortunate Indians to find justice in those Courts of the pretended pious, in those days, or even since; and for a proof of my assertion I will refer the reader or hearer to the records of Legislatures and Courts throughout New England; and also to my book, Indian Nullification.

We would remark still further; who stood up in those days, and since, to plead Indian rights? Was it

the friend of the Indian? No; it was his enemies who rose; his enemies, to judge and pass sentence. And we know that such kind of characters as the Pilgrims were, in regard to the Indians' rights, who, as they say, had none, must certainly always give verdict against them, as, generally speaking, they always have. Prior to this insult it appears that Philip had met with great difficulty with the Pilgrims; that they appeared to be suspicious of him in 1671; and the Pilgrims sent for him, but he did not appear to move as though he cared much for their messenger, which caused them to be still more suspicious. What grounds the Pilgrims had is not ascertained, unless it is attributed to a guilty conscience for wrongs done to Indians. It appears that Philip, when he got ready, goes near to them, and sends messengers to Taunton, to invite the Pilgrims to come and treat with him; but the governor being either too proud, or afraid, sends messengers to him to come to their residence at Taunton, to which he complied. Among these messengers was the Honorable Roger Williams, a Christian and a patriot, and a friend to the Indians, for which we rejoice. Philip, not liking to trust the Pilgrims, left some of the whites in his stead, to warrant his safe return. When Philip and his men had come near the place, some of the Plymouth people were ready to attack him; this rashness was, however, prevented by the Commissioner of Massachusetts, who met there with the Governor, to treat with Philip; and it was agreed upon to meet in the meeting-house. Philip's complaint was, that the Pilgrims had injured the planting grounds of his people. The Pil-

grims acting as umpires say the charges against them were not sustained; and because it was not, to their satisfaction, the whites wanted that Philip should order all his men to bring in his arms and ammunition; and the Court was to dispose of them as they pleased. The next thing was, that Philip must pay the cost of the treaty, which was four hundred dollars. The Pious Dr. Mather says, that Philip was appointed to pay a sum of money to defray the charges that his insolent clamors had put the Colony to. We wonder if the Pilgrims were as ready to pay the Indians for the trouble they put them to. If they were, it was with the instruments of death. It appears that Philip did not wish to make war with them, but compromised with them; and in order to appease the Pilgrims he actually did order his men, whom he could not trust, to deliver them up; but his own men withheld, with the exception of a very few.

Now what an unrighteous act this was in the people, who professed to be friendly and humane, and peaceable to all men. It could not be that they were so devoid of sense as to think these illiberal acts would produce peace; but contrawise, continual broils. And in fact it does appear that they courted war instead of peace, as it appears from a second council that was held by order of the Governor, at Plymouth, September 13, 1671. It appears that they sent again for PHILIP; but he did not attend, but went himself and made complaint to the governor, which made him write to the council, and ordered them to desist, to be more mild, and not to take such rash measures. But it ap-

pears that on the 24th, the scene changed; that they held another council, and the disturbers of the peace, the intruders upon a peaceable people, say they find PHILIP guilty of the following charges:

1. That he had neglected to bring in his arms, although competent time had been given him.

2. That he had carried insolently and proudly towards us on several occasions, in refusing to come down to our courts, (when sent for,) to procure a right understanding betwixt us.

What an insult this was to his Majesty, and independent Chief of a powerful nation, should come at the beck and call of his neighbors whenever they pleased to have him do it. Besides, did not PHILIP do as he agreed, at Taunton, that is in case there was more difficulty they were to leave it to Massachusetts, to be settled there in the high council, and both parties were to abide by their decision; but did the Pilgrims wait? No. But being infallible, of course they could not err.

The third charge was, harboring divers Indians not his own men; but vagabond Indians.

Now what a charge this was to bring against a King, calling his company vagabonds, because it did not happen to please them; and what right had they to find fault with his company. I do not believe that PHILIP ever troubled himself about the white people's company, and prefer charges against them for keeping company with whom they pleased. Neither do I believe he called their company vagabonds, for he was more noble than that.

The fourth charge is, that he went to Massachusetts with his council, and complained against them, and turned their brethren against them.

This was more a complaint against themselves than Philip, inasmuch it represents that Philip's story was so correct, that they were blameable.

5. That he had not been quite so civil as they wished him to be.

We presume that Philip felt himself much troubled by these intruders, and of course put them off from time to time, or did not take much notice of their proposals. Now such charges as those, we think are to no credit of the pilgrims. However, this council ended much as the other did, in regard to disarming the Indians, which they never were able to do. Thus ended the events of 1671.

But it appears that the pilgrims could not be contented with what they had done, but they must send an Indian, and a traitor, to preach to Philip and his men, in order to convert him and his people to Christianity. The preacher's name was Sassamon. I would appeal to this audience, is it not certain that the Plymouth people strove to pick a quarrel with Philip and his men. What could have been more insulting than to send a man to them who was false, and looked upon as such; for it is most certain that a traitor was above all others, the more to be detested than any other. And not only so, it was the laws of the Indians, that such a man must die; that he had forfeited his life; and when he made his appearance among them, Philip would have killed him upon the spot, if his council had

not persuaded him not to. But it appears that in March, 1674, one of Philip's men killed him, and placed him beneath the ice in a certain pond near Plymouth; doubtless by the order of Philip. After this, search was made for him, and he found there a certain Indian, by the name of Patuckson; Tobias, also, his son were apprehended and tried. Tobias was one of Philip's counsellors, as it appears from the records that the trial did not end here, that it was put over, and that two of the Indians entered into bonds for $400, for the appearance of Tobias at the June term; for which a mortgage of land was taken to that amount, for his safe return. June having arrived, three instead of one are arraigned. There was no one but Tobias suspected at the previous Court. Now two others are arraigned, tried, condemned and executed, (making three in all,) in June the 8th, 1675, by hanging and shooting. It does not appear that any more than one was guilty, and it was said that he was known to acknowledge it; but the other two persisted in their innocency to the last.

This murder of the preacher brought on the war a year sooner than it was anticipated by Philip. But this so exasperated King Philip, that from that day he studied to be revenged of the pilgrims; judging that his white intruders had nothing to do in punishing his people for any crime, and that it was in violation of treaties of ancient date. But when we look at this, how bold and how daring it was to Philip, as though they would bid defiance to him, and all his authority, we do not wonder at his exasperation. When the Governor finds that his Majesty was displeased, he then

sends messengers to him, and wishes to know why he would make war upon him, (as if he had done all right,) and wished to enter into a new treaty with him. The King answered them thus: Your Governor is but a subject of King Charles of England, I shall not treat with a subject; I shall treat of peace only with a King, my brother; when he comes, I am ready.

This answer of Philip's to the messengers, is worthy of note throughout the world. And never could a prince answer with more dignity in regard to his official authority than he did; disdaining the idea of placing himself upon a par of the minor subjects of a King; letting them know at the same time, that he felt his independence more than they thought he did. And indeed it was time for him to wake up, for now the subjects of King Charles had taken one of his counsellors and killed him, and he could no longer trust them. Until the execution of these three Indians, supposed to be the murderers of Sassamon, no hostility was committed by Philip or his warriors. About the time of their trial, he was said to be marching his men up and down the country in arms; but when it was known, he could no longer restrain his young men, who, upon the 24th of June, provoked the people of Swansey, by killing their cattle and other injuries, which was a signal to commence the war, and what they had desired, as a superstitious notion prevailed among the Indians, that whoever fired the first gun of either party, would be conquered. Doubtless a notion they had received from the pilgrims. It was upon a fast day too, when the first gun was fired; and as the people were return-

ing from church, they were fired upon by the Indians, when several of them were killed. It is not supposed that Philip directed this attack, but was opposed to it. Though it is not doubted that he meant to be revenged upon his enemies; for during some time he had been cementing his countrymen together, as it appears that he had sent to all the disaffected tribes, who also had watched the movements of the comers from the new world, and were as dissatisfied as Philip himself was with their proceedings.

Now around the council fires they meet,
The young nobles for to greet;
Their tales of wo and sorrows to relate,
About the pilgrims, their wretched foes.

And while their fires were blazing high,
Their King and Emperor to greet;
His voice like lightning fires their hearts,
To stand the test or die.

See those pilgrims from the world unknown,
No love for Indians do know:
Although our fathers fed them well
With venison rich, of precious kinds.

No gratitude to Indians now is shown,
From people saved by them alone;
All gratitude that poor Indians do know,
Is, we are robbed of all our rights.

At this council it appears that Philip made the following speech to his chiefs, counsellors and warriors:

Brothers,—You see this vast country before us, which the great Spirit gave to our fathers and us; you see the buffalo a d deer that now are our support.—Brothers, you see these little ones, our wives and chil-

dren, who are looking to us for food and raiment; and you now see the foe before you, that they have grown insolent and bold; that all our ancient customs are disregarded; the treaties made by our fathers and us are broken, and all of us insulted; our council fires disregarded, and all the ancient customs of our fathers; our brothers murdered before our eyes, and their spirits cry to us for revenge. Brothers, these people from the unknown world will cut down our groves, spoil our hunting and planting grounds, and drive us and our children from the graves of our fathers, and our council fires, and enslave our women and children.

This famous speech of Philip was calculated to arouse them to arms, to do the best they could in protecting and defending their rights. The blow had now been struck, the die was cast, and nothing but blood and carnage was before them. And we find Philip as active as the wind, as dextrous as a giant, firm as the pillows of heaven, and as fierce as a lion, a powerful foe to contend with indeed: and as swift as an eagle, gathering together his forces, to prepare them for the battle. And as it would swell our address too full, to mention all the tribes in Philip's train of warriors, suffice it to say that from six to seven were with him at different times. When he begins the war, he goes forward and musters about 500 of his men, and arms them complete, and about 900 of the other, making in all about fourteen hundred warriors when he commenced. It must be recollected that this war was legally declared by Philip, so that the colonies had a fair warning. It was no savage war of surprise as some

suppose, but one sorely provoked by the pilgrims themselves. But when Philip and his men fought, as they were accustomed to do, and according to their mode of war, it was no more than what could be expected. But we hear no particular acts of cruelty committed by Philip during the siege. But we find more manly nobility in him, than we do in all the head pilgrims put together, as we shall see during this quarrel between them. Philip's young men were eager to do exploits, and to lead captive their haughty lords. It does appear that every Indian heart had been lighted up at the council fires, at Philip's speech, and that the forest was literally alive with this injured race. And now town after town fell before them. The pilgrims with their forces were ever marching in one direction, while Philip and his forces were marching in another, burning all before them, until Middleborough, Taunton and Dartmouth were laid in ruins, and forsaken by its inhabitants.

At the great fight at Pocasset, Philip commanded in person, where he also was discovered with his host in a dismal swamp. He had retired here with his army to secure a safe retreat from the pilgrims, who were in close pursuit of him, and their numbers were so powerful they thought the fate of Philip was sealed. They surrounded the swamp, in hopes to destroy him and his army. At the edge of the swamp Philip had secreted a few of his men to draw them into ambush, upon which the pilgrims showed fight; Philip's men retreating and the whites pursuing them till they were surrounded by Philip, and nearly all cut off. This was a sorry time to them; the pilgrims, however, reinforced,

but ordered a retreat, supposing it impossible for Philip to escape, and knowing his forces to be great, it was conjectured by some to build a fort to starve him out, as he had lost but few men in the fight. The situation of Philip was rather peculiar, as there was but one outlet to the swamp, and a river before him nearly seven miles to descend. The pilgrims placed a guard around the swamp for 13 days, which gave Philip and his men time to prepare canoes to make good his retreat; in which he did, to the Connecticut river, and in his retreat lost but fourteen men. We may look upon this move of Philip's to be equal, if not superior to that of Washington crossing the Delaware. For while Washington was assisted by all the knowledge that art and science could give, together with all the instruments of defence, and edged tools to prepare rafts, and the like helps for safety across the river, Philip was naked as to any of these things, possessing only what nature, his mother had bestowed upon him; and yet makes his escape with equal praise. But he would not even lost a man, had it not been for Indians who were hired to fight against Indians, with promise of their enjoying equal rights with their white brethren; but not one of those promises have as yet been fulfilled by the pilgrims or their children, though they must acknowledge, that without the aid of Indians and their guides, they must inevitably been swept off. It was only then by deception that the pilgrims gained the country, as their word has never been fulfilled in regard to Indian rights.

Philip having now taken possession of the back settlements of Massachusets, one town after another was

swept off. A garrison being established at Northfield by the pilgrims, and while endeavoring to reinforce it with thirty-six armed, twenty out of their number was killed, and one taken prisoner. At the same time Philip so managed it as to cut off their retreat, and take their ammunition from them.

About the month of August, they took a young lad about fourteen years of age, whom they intended to make merry with the next day; but the pilgrims said God touched the Indians' heart, and they let him go. About the same time, the whites took an old man of Philip's, whom they found alone; and because he would not turn traitor, and inform them where Philip was, they pronounced him worthy of death; and by them was executed, cutting off first his arms and then his head. We wonder why God did not touch the pilgrims' heart, and save them from cruelty, as well as the Indians.

We would now notice an act in King Philip, that outweighs all the other princes and emperors in the world. That is, when his men began to be in want of money, having a coat neatly wrought with mampampeag, (*i. e.* Indian money,) he cut it to pieces, and distributed it among all his chiefs and warriors; it being better than the old continental money of the revolution, in Washington's day, as not one Indian soldier found fault with it, as we could ever learn; so that it cheered their hearts still to persevere to maintain their rights and expel their enemies.

On the 18th of September, the pilgrims made a tour from Hadley to Deerfield, with about eighty men, to

bring their valuable articles of clothing and provisions. Having loaded their teams and returning, Philip and his men attacked them, and nearly slew them all. The attack was made near Sugar-loaf Hill. It was said that in this fight, the pilgrims lost their best men of Essex, and all their goods; upon which there were many made widows and orphans in one day. Philip now having done what he could upon the Western frontiers of Massachusetts, and believing his presence was wanted among his allies, the Narragansets, to keep them from being duped by the pilgrims, he is next known to be in their country.

The pilgrims determined to break down Philip's power, if possible, with the Narragansets: thus they raised an army of 1500 strong, to go against them and destroy them if possible. In this, Massachusetts, Plymouth and Connecticut all join in severally, to crush Philip. Accordingly in December, in 1675, the pilgrims set forward to destroy them. Preceding their march, Philip had made all arrangements for the winter, and had fortified himself beyond what was common for his countrymen to do, upon a small island near South Kingston, R. I. Here he intended to pass the winter with his warriors, and their wives and children. About 500 Indian houses was erected of a superior kind, in which was deposited all their stores, tubs of corn, and other things, piled up to a great height, which rendered it bullet proof. It was supposed that about 3000 persons had taken up their residence in it. (I would remark, that Indians took better care of themselves in those days than they have been able to since.)

Accordingly on the 19th day of December, after the pilgrims had been out in the extreme cold, for nearly one month, lodging in tents, and their provision being short, and the air full of snow, they had no other alternative than to attack Philip in the fort. Treachery however, hastened his ruin; one of his men by hope of reward from the deceptive pilgrims, betrayed his country into their hands. The traitor's name was Peter. No white man was acquainted with the way, and it would have been almost impossible for them to have found it, much less to have captured it. There was but one point where it could have been entered or assailed with any success, and this was fortified much like a block house, directly in front of the entrance, and also flankers to cover a cross fire. Besides high palisides, an immense hedge of fallen trees of nearly a rod in thickness. Thus surrounded by trees and water, there was but one place that the pilgrims could pass. Nevertheless, they made the attempt. Philip now had directed his men to fire, and every platoon of the Indians swept every white man from the path one after another, until six captains, with a great many of the men had fallen. In the mean time, one Captain Moseley, with some of his men had some how or other gotten into the fort in another way, and surprised them; by which the pilgrims were enabled to capture the fort, at the same time setting fire to it, and hewing down men, women and children indiscriminately. Philip, however, was enabled to escape with many of his warriors. It is said at this battle eighty whites were killed, and one hundred and fifty wounded; many of whom died of their

wounds afterwards, not being able to dress them till they had marched 18 miles; also leaving many of their dead in the fort. It is said that 700 of the Narragansets perished. The greater part of them being women and children.

It appears that God did not prosper them much after all. It is believed that the sufferings of the pilgrims were without a parallel in history; and it is supposed that the horrors and burning elements of Moscow, will bear but a faint resemblance of that scene. The thousands and tens of thousands assembled there with their well disciplined forces, bear but little comparison to that of modern Europe, when the inhabitants, science, manners and customs are taken into consideration. We might well admit the above fact, and say, the like was never known among any heathen nation in the world; for none but those worse than heathens, would have suffered so much, for the sake of being revenged upon those of their enemies. Philip had repaired to his quarters to take care of his people and not to have them exposed. We should not have wondered quite so much if Philip had gone forward and acted thus. But when a people, calling themselves Christians, conduct in this manner, we think they are censurable, and no pity at all ought to be had for them.

It appears that one of the whites had married one of Philip's countrymen; and they, the pilgrims, said he was a traitor, and therefore they said he must die. So they quartered him; and as history informs us, they said, he being a heathen, but a few tears were shed at his funeral. Here, then, because a man would not

turn and fight against his own wife and family, or leave them, he was condemned as an heathen. We presume that no honest men will commend those ancient fathers, for such absurd conduct. Soon after this, Philip and his men left that part of the country, and retired farther back, near the Mohawks; where, in July 1676, some of his men were slain by the Mohawks. Notwithstanding this, he strove to get them to join him; and here it is said that Philip did not do that which was right; that he killed some of the Mohawks and laid it to the whites, in order that he might get them to join him. If so, we cannot consistently believe he did right. But he was so exasperated that nothing but revenge would satisfy him. All this act was no worse than our political men do in our days, of their strife to wrong each other, who profess to be enlightened; and all for the sake of carrying their points. Heathen-like, either by the sword, calumny or deception of every kind; and the late duels among the called high men of honor, is sufficient to warrant my statements. But while we pursue our history in regard to Philip, we find that he made many successful attempts against the pilgrims, in surprising and driving them from their posts, during the year 1676, in February, and through till August, in which time many of the Christian Indians joined him. It is thought by many, that all would have joined him, if they had been left to their choice, as it appears they did not like their white brethren very well. It appears that Philip treated his prisoners with a great deal more Christian-like spirit than the pilgrims did; even Mrs. Rolandson, although speaking with bitterness some-

times of the Indians, yet in her journal she speaks not a word against him. Philip even hires her to work for him, and pays her for her work, and then invites her to dine with him and to smoke with him. And we have many testimonies that he was kind to his prisoners; and when the English wanted to redeem Philip's prisoners, they had the privilege.

Now did Governor Winthrop, or any of those ancient divines use any of his men so? No. Was it known that they received any of their female captives into their houses and fed them? No; it cannot be found upon history. Were not the females completely safe, and none of them were violated, as they acknowledge themselves? But was it so when the Indian women fell into the hands of the pilgrims? No. Did the Indians get a chance to redeem their prisoners? No. But when they were taken, they were either compelled to turn traitors and join their enemies, or be butchered upon the spot. And this is the dishonest method that the famous Capt. Church used in doing his great exploits; and in no other way could he ever gained one battle. So after all, Church only owes his exploits to the honesty of the Indians, who told the truth, and to his own deceptive heart in duping them. Here it is to be understood, that the whites have always imposed upon the credulity of the Indians. It is with shame, I acknowledge, that I have to notice so much corruption of a people calling themselves Christians. If they were like my people, professing no purity at all, then their crimes would not appear to have such magnitude. But while they appear to be by profession more virtuous,

their crimes still blacken. It makes them truly to appear to be like mountains filled with smoke; and thick darkness covering them all around.

But we have another dark and corrupt deed for the sons of the pilgrims to look at, and that is the fight and capture of Philip's son and wife, and many of his warriors, in which Philip lost about 130 men killed and wounded; this was in August 1676. But the most horrid act was in taking Philip's son, about ten years of age, and selling him to be a slave away from his father and mother. While I am writing, I can hardly restrain my feelings, to think a people calling themselves Christians, should conduct so scandalous, so outrageous, making themselves appear so despicable in the eyes of the Indians; and even now in this audience, I doubt not but there is men honorable enough to despise the conduct of those pretended Christians. And surely none but such as believe they did right, will ever go and undertake to celebrate that day of their landing, the 22d of December. Only look at it, then stop and pause. My fathers came here for liberty themselves, and then they must go and chain that mind, that image they professed to serve; not content to rob and cheat the poor ignorant Indians, but must take one of the King's sons, and make a slave of him. Gentlemen and ladies, I blush at these tales, if you do not, especially when they professed to be a free and humane people. Yes, they did; they took a part of my tribe, and sold them to the Spaniards in Bermuda, and many others; and then on the Sabbath day, these people would gather themselves together, and say that God is

no respecter of persons; while the divines would pour forth, "he that says he loves God and hates his brother, is a liar, and the truth is not in him." And at the same time they hating and selling their fellow men in bondage. And there is no manner of doubt but that all my countrymen would have been enslaved if they had tamely submitted. But no sooner would they butcher every white man that come in their way, and even put an end to their own wives and children, and that was all that prevented them from being slaves; yes, *all.* It was not the good will of those holy pilgrims that prevented, no. But I would speak, and I could wish it might be like the voice of thunder, that it might be heard afar off, even to the ends of the earth. He that will advocate slavery, is worse than a beast, is a being devoid of shame; and has gathered around him the most corrupt and debasing principles in the world; and I care not whether he be a minister or member of any church in the world; no, not excepting the head men of the nation. And he that will not set his face against its corrupt principles, is a coward, and not worthy of being numbered among men and Christians. And conduct too that libels the laws of the country, and the word of God, that men profess to believe in.

After Philip had his wife and son taken, sorrow filled his heart; but notwithstanding, as determined as ever to be revenged, though was pursued by the duped Indians and Church, into a swamp; one of the men proposing to Philip that he had better make peace with the enemy, upon which he slew him upon the spot. And the pilgrims being also repulsed by Philip, were

forced to retreat with the loss of one man in particular, whose name was Thomas Lucas, of Plymouth. We rather suspect that he was some related to Lucas and Hedge, who made their famous speeches against the poor Marshpees, in 1834, in the Legislature, in Boston, against freeing them from slavery, that their fathers, the pilgrims, had made of them for years.

Philip's forces had now become very small, so many having been duped away by the whites, and killed, that it was now easy surrounding him. Therefore, upon the 12th of August, Captain Church surrounded the swamp where Philip and his men had encamped, early in the morning, before they had risen, doubtless led on by an Indian who was either compelled or hired to turn traitor. Church had now placed his guard so that it was impossible for Philip to escape without being shot. It is doubtful, however, whether they would have taken him if he had not been surprised. Suffice it to say, however, this was the case. A sorrowful morning to the poor Indians, to lose such a valuable man. When coming out of the swamp, he was fired upon by an Indian, and killed dead upon the spot.

I rejoice that it was even so, that the Pilgrims did not have the pleasure of tormenting him. The white man's gun missing fire lost the honor of killing the truly great man, Philip. The place where Philip fell was very muddy. Upon this news, the Pilgrims gave three cheers; then Church ordering his body to be pulled out of the mud, while one of those tender-hearted Christians exclaims, what a dirty creature he looks like. And we have also Church's speech upon that subject,

as follows: For as much as he has caused many a pilgrim to lie above ground unburied, to rot, not one of his bones shall be buried. With him fell five of his best and most trusty men; one the son of a chief, who fired the first gun in the war.

Captain Church now orders him to be cut up. Accordingly, he was quartered and hung up upon four trees; his head and one hand given to the Indian who shot him, to carry about to show. At which sight it so overjoyed the pilgrims, that they would give him money for it; and in this way obtained a considerable sum. After which, his head was sent to Plymouth, and exposed upon a gibbet for twenty years; and his hand to Boston, where it was exhibited in savage triumph; and his mangled body denied a resting place in the tomb, as thus adds the poet,

> "Cold with the beast he slew, he sleeps,
> O'er him no filial spirit weeps."

I think that as a matter of honor, that I can rejoice that no such evil conduct is recorded of the Indians; that they never hung up any of the white warriors, who were head men. And we add the famous speech of Dr. Increase Mather; he says, during the bloody contest, the pious fathers wrestled hard and long with their God, in prayer, that he would prosper their arms, and deliver their enemies into their hands. And when upon stated days of prayer, the Indians got the advantage, it was considered as a rebuke of divine providence, (we suppose the Indian prayed best then,) which stimulated them to more ardor. And on the contrary, when they prevailed, they considered it as an immediate in-

terposition in their favor. The Doctor closes thus: Nor could they, the pilgrims, cease crying to the Lord against Philip, until they had prayed the bullet through his heart. And in speaking of the slaughter of Philip's people at Narraganset, he says, We have heard of two and twenty Indian captains slain, all of them, and brought down to hell in one day. Again, in speaking of a Chief who had sneered at the pilgrims' religion, and who had withal, added a most hideous blasphemy, Immediately upon which a bullet took him in the head, and dashed out his brains, sending his cursed soul in a moment among the devils and blasphemers in hell forever. It is true that this language is sickening, and is as true as the sun is in the heavens, that such language was made use of, and it was a common thing for all the pilgrims to curse the Indians, according to the order of their priests. It is also wonderful how they prayed, that they should pray the bullet through the Indian's heart, and their souls down into hell. If I had any faith in such prayers, I should begin to think that soon we should all be gone. However, if this is the way they pray, that is bullets through people's hearts, I hope they will not pray for me; I should rather be excused. But to say the least, there is no excuse for their ignorance how to treat their enemies, and pray for them. If the Dr. and his people had only turned to the 23d of Luke, and 34th verse, and heard the words of their Master, whom they pretended to follow, they would see that their course did utterly condemn them; or the 7th of Acts, and 60th verse, and heard the language of the pious Stephen, we think it vastly different from the pil-

grims; he prayed, Lord, lay not this sin to their charge. No curses were heard from these pious martyrs.

I do not hesitate to say, that through the prayers, preaching, and examples of those pretended pious, has been the foundation of all the slavery and degradation in the American Colonies, towards colored people. Experience has taught me that this has been a most sorry and wretched doctrine to us poor ignorant Indians. I will mention two or three things to amuse you a little; that is, as I was passing through Connecticut, about 15 years ago, where they are so pious that they kill the cats for killing rats, and whip the beer barrels for working upon the Sabbath, that in a severe cold night, when the face of the earth was one glare of ice, dark and stormy, I called at a man's house to know if I could not stay with him, it being about nine miles to the house where I then lived, and knowing him to be a rich man, and with all very pious, knowing if he had a mind he could do it comfortably, and with all we were both members of one church. My reception, however, was almost as cold as the weather, only he did not turn me out of doors; if he had I know not but I should have frozen to death. My situation was a little better than being out, for he allowed a little wood, but no bed, because I was an Indian. Another Christian asked me to dine with him, and put my dinner behind the door; I thought this a queer compliment indeed.

About two years ago, I called at an inn in Lexington; and a gentleman present, not spying me to be an Indian, began to say they ought to be exterminated. I took it up in our defence, though not boisterous, but coolly;

and when we came to retire, finding that I was an Indian, he was unwilling to sleep opposite my room, for fear of being murdered before morning. We presume his conscience plead guilty. These things I mention to show that the doctrines of the pilgrims has grown up with the people.

But not to forget Philip and his lady, and his prophecy: it is, (that is 1671,) when Philip went to Boston, his clothing was worth nearly one hundred dollars. It is said by some of the writers in those days, that their money being so curiously wrought, that neither Jew nor devil could counterfeit it. A high encomium upon Indian arts; and with it they used to adorn their Sagamores, in a curious manner. It was said that Philip's wife was neatly attired in the Indian style; some of the white females used to call her a proud woman, because she would not bow down to them, and was so particular in adorning herself. Perhaps while these ladies were so careful to review the Queen, they had forgot that she was truly one of the greatest women there was among them, although not quite so white. But while we censure others for their faults, in spending so much time to view their fair and handsome features, whether colored or white, we would remind all the fair sex it is what they all love, that is jewels and feathers. It was what the Indian women used to love, and still love. And customs, we presume, that the whites brought from their original savage fathers, 1000 years ago. Every white that knows their own history, knows there was not a whit difference between them and the Indians of their days.

But who was Philip, that made all this display in the world; that put an enlightened nation to flight, and won so many battles? It was a son of nature; with nature's talent alone. And who did he have to contend with? With all the combined arts of cultivated talents of the old and new world. It was like putting one talent against a thousand. And yet Philip with that, accomplished more than all of them. Yea, he out-did the well-disciplined forces of Greece, under the command of Philip, the Grecian Emperor; for he never was enabled to lay such plans of allying the tribes of the earth together, as Philip of Mount Hope did. And even Napoleon patterned after him, in collecting his forces and surprising the enemy. Washington, too, pursued many of his plans in attacking the enemy, and thereby enabled him to defeat his antagonists and conquer them. What, then, shall we say; shall we not do right to say that Philip, with his one talent, out-strips them all with their ten thousand? No warrior of any age, was ever known to pursue such plans as Philip did. And it is well known that Church and nobody else could have conquered, if his people had not used treachery, which was owing to their ignorance; and after all, it is a fact, that it was not the pilgrims that conquered him, it was Indians. And as to his benevolence, it was very great; no one in history can accuse Philip of being cruel to his conquered foes; that he used them with more hospitality than they, the pilgrims did, cannot be denied; and that he had knowledge and forethought, cannot be denied. As Mr. Gooking, in speaking of Philip says, that he was a man of good un-

derstanding and knowledge in the best things. Mr. Gooking it appears was a benevolent man, and a friend to Indians.

How deep then was the thought of Philip, when he could look from Maine to Georgia, and from the ocean to the lakes, and view with one look all his brethren withering before the more enlightened to come; and how true his prophesy, that the white people would not only cut down their groves, but would enslave them. Had the inspiration of Isaiah been there, he could not have been more correct. Our groves and hunting grounds are gone, our dead are dug up, our council-fires are put out, and a foundation was laid in the first Legislature, to enslave our people, by taking from them all rights which has been strictly adhered to ever since. Look at the disgraceful laws, disfranchising us as citizens. Look at the treaties made by Congress, all broken. Look at the deep-rooted plans laid, when a territory becomes a State, that after so many years, the laws shall be extended over the Indians that live within their boundaries. Yea, every charter that has been given, was given with the view of driving the Indians out of the States, or dooming them to become chained under desperate laws, that would make them drag out a miserable life as one chained to the galley; and this is the course that has been pursued for nearly two hundred years. . A fire, a canker, created by the pilgrims from across the Atlantic, to burn and destroy my poor unfortunate brethren, and it cannot be denied. What then shall we do, shall we cease crying, and say it is all wrong, or shall we bury the hatchet and those unjust

laws, and Plymouth Rock together, and become friends. And will the sons of the pilgrims aid in putting out the fire and destroying the canker that will ruin all that their fathers left behind them to destroy? (by this we see how true Philip spake.) If so, we hope we shall not hear it said from ministers and church members, that we are so good no other people can live with us, as you know it is a common thing for them to say, Indians cannot live among Christian people; no, even the President of the United States tells the Indians they cannot live among civilized people, and we want your lands, and must have them, and will have them. As if he had said to them, we want your lands for our use to speculate upon, it aids us in paying off our national debt and supporting us in Congress, to drive you off.

You see, my red children, that our fathers carried on this scheme of getting your lands for our use, and we have now become rich and powerful; and we have a right to do with you just as we please; we claim to be your fathers. And we think we shall do you a great favor, my dear sons and daughters, to drive you out, to get you away out of the reach of our civilized people, who are cheating you, for we have no law to reach them, we cannot protect you although you be our children. So it is no use, you need not cry, you must go, even if the lions devour you, for we promised the land you have to somebody else long ago, perhaps twenty or thirty years; and we did it without your consent, it is true. But this has been the way our fathers first brought us up, and it is hard to depart from it; therefore you shall have no protection from us. Now while

we sum up this subject. Does it not appear that the cause of all wars from beginning to end, was and is for the want of good usage? That the whites have always been the aggressors, and the wars, cruelties and blood shed is a job of their own seeking, and not the Indians? Did you ever know of Indians' hurting those who was kind to them? No. We have a thousand witnesses to the contrary. Yea, every male and female declare it to be the fact. We often hear of the wars breaking out upon the frontiers, and it is because the same spirit reigns there that reigned here in New England; and wherever there are any Indians, that spirit still reigns; and at present, there is no law to stop it. What, then, is to be done; let every friend of the Indians now seize the mantle of Liberty and throw it over those burning elements that has spread with such fearful rapidity, and at once extinguish them forever. It is true, that now and then a feeble voice has been raised in our favor. Yes, we might speak of distinguished men, but they fall so far short in the minority, that it is heard but at a small distance. We want trumpets that sound like thunder, and men to act as though they were going at war with those corrupt and degrading principles that robs one of all rights, merely because he is ignorant, and of a little different color. Let us have principles that will give every one his due; and then shall wars cease, and the weary find rest. Give the Indian his rights, and you may be assured war will cease.

But, by this time you have been enabled to see that Philip's prophesy has come to pass; therefore, as a man of natural abilities, I shall pronounce him the

greatest man that was ever in America; and so it will stand, until he is proved to the contrary, to the everlasting disgrace of the pilgrims' fathers.

We will now give you his language in the Lord's Prayer.

Noo-chun kes-uk-qut-tiam-at-am unch koo-we-suonk, kuk-ket-as-soo-tam-oonk pey-au-moo-utch, keette-nan-tam-oo-onk ne nai; ne-ya-ne ke-suk-qutkah ohke-it; aos-sa-ma-i-in-ne-an ko-ko-ke-suk-o-da-e nut-ase-suk-ok-ke fu-tuk-qun-neg; kah ah-quo-an-tam-a-i-inne-an num–match-e-se-ong–an-on-ash, ne-match-enena-mun wonk neet-ah-quo-antam-au-o-un-non-og nishnoh pasuk noo-na-mortuk-quoh-who-nan, kah chaque sag-kom-pa-ginne-an en qutch-e-het-tu-ong-a-nit, qut poh-qud-wus-sin-ne-an watch match-i-tut.

Having now given historical facts, and an exposition in relation to ancient times, by which we have been enabled to discover the foundation which destroyed our common fathers, in their struggle together; it was indeed nothing more than the spirit of avarice and usurpation of power, that has brought people in all ages to hate and devour each other. And I cannot for one moment look back upon what is past, and call it religion. No, it has not the least appearance like it. Do not then wonder, my dear friends, at my bold and unpolished statements; though I do not believe that truth wants any polishing whatever. And I can assure you, that I have no design to tell an untruth, but facts alone. Oft have I been surprised at the conduct of those who pretend to be Christians, to see how they were affected towards those who were of a different cast, professing

one faith. Yes, the spirit of degradation has always been exercised towards us poor and untaught people. If we cannot read, we can see and feel; and we find no excuse in the Bible for Christians conducting towards us as they do.

It is said that in the Christian's guide, that God is merciful, and they that are his followers are like him. How much mercy do you think has been shown towards Indians, their wives and their children? Not much, we think. No. And ye fathers, I will appeal to you that are white. Have you any regard for your wives and children, for those delicate sons and daughters? Would you like to see them slain and laid in heaps, and their bodies devoured by the vultures and wild beasts of prey? and their bones bleaching in the sun and air, till they moulder away, or were covered by the falling leaves of the forest, and not resist? No. Your hearts would break with grief, and with all the religion and knowledge you have, it would not impede your force to take vengeance upon your foe, that had so cruelly conducted thus, although God has forbid you in so doing. For he has said, vengeance is mine, and I will repay. What, then, my dear affectionate friends, can you think of those who have been so often betrayed, routed and stripped of all they possess, of all their kindred in the flesh? Can, or do you think we have no feeling? The speech of Logan, the white man's friend, is no doubt fresh in your memory, that he intended to live and die the friend of the white man; that he always fed them and gave them the best his cabin afforded; and he appealed to them if

they had not been well used; to which they never denied. After which, they murdered all of his family in cool blood; which roused his passions to be revenged upon the whites. This circumstance is but one in a thousand.

Upon the banks of Ohio, a party of two hundred white warriors, in 1757, or about that time, came across a settlement of Christian Indians, and falsely accused them of being warriors; to which they denied, but all to no purpose; they were determined to massacre them all. They, the Indians, then asked liberty to prepare for the fatal hour. The white savages then gave them one hour, as the historian said. They then prayed together; and in tears and cries, upon their knees, begged pardon of each other, of all they had done. After which, they informed the white savages that they were now ready. One white man then begun with a mallet, and knocked them down, and continued his work until he had killed fifteen, with his own hand; then saying it ached, he gave his commission to another. And thus they continued till they had massacred nearly ninety men, women and children, all these innocent of any crime. What sad tales are these for us to look upon the massacre of our dear fathers, mothers, brothers and sisters; and if we speak, we are then called savages for complaining. Our affections for each other, are the same as yours; we think as much of ourselves as you do of yourselves. When our children are sick, we do all we can for them; they lie buried deep in our affections; if they die, we remember it long, and mourn in after years. Children also cleave to their parents;

they look to them for aid, they do the best they know how to do for each other; and when strangers come among us, we use them as well as we know how; we feel honest in whatever we do, we have no desire to offend any one. But when we are so deceived, it spoils all our confidence in our visitors. And although I can say that I have some dear, good friends among white people, yet I eye them with a jealous eye, for fear they will betray me. Having been deceived so much by them, how can I help it; being brought up to look upon white people as being enemies and not friends, and by the whites treated as such, who can wonder? Yes, in vain have I looked for the Christian to take me by the hand and bid me welcome to his cabin, as my fathers did them, before we were born; and if they did, it was only to satisfy curiosity, and not to look upon me as a man and a Christian. And so all of my people have been treated, whether Christians or not. I say then, a different course must be pursued, and different laws must be enacted, and all men must operate under one general law. And while you ask yourselves, what do they, the Indians, want? you have only to look at the unjust laws made for them, and say they want what I want, in order to make men of them, good and wholesome citizens. And this plan ought to be pursued by all missionaries, or not pursued at all. That is not only to make Christians of us, but men; which plan as yet has never been pursued. And when it is, I will then throw my might upon the side of missions, and do what I can to favor it. But this work must begin here first, in New England.

Having now closed, I would say that many thanks is due from me to you, though an unworthy speaker, for your kind attention; and I wish you to understand that we are thankful for every favor; and you and I have to rejoice that we have not to answer for our fathers' crimes, neither shall we do right to charge them one to another. We can only regret it, and flee from it, and from henceforth, let peace and righteousness be written upon our hearts and hands forever, is the wish of a poor Indian.

ERRATA.

In the Frontispiece, the man at the head of PHILIP, should be an Indian....Page 12, ninth line from bottom, read *did*, instead of do.... Page 23, first line of the Poetry, read *A mighty*, instead of Almighty.

MEETINGS

OF

COLPORTEURS AND AGENTS

OF THE

AMERICAN TRACT SOCIETY,

AT

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MEETINGS

OF

COLPORTEURS AND AGENTS.

The intelligent reader will be interested in the facts and discussions of important topics presented in this document. Much light is afforded respecting one of the great departments of effort for the salvation of our country, the principles on which it is pursued, and the character and labors of the men engaged in it. The abundant blessing which God has vouchsafed to the Colporteur enterprise thus far, will be seen in the reports of some of the laborers—especially that of the converted German Romanist Colporteur—and many christian hearts will be gladdened at the recital of some of the incidents of these humble endeavors. The cordial interest awakened on behalf of this work in a few of the principal cities of the West, will find its echo in many churches at the East. An attentive perusal of this pamphlet, it is believed, will reward the reader, and may serve to awaken prayer and effort in behalf of the neglected and perishing.

Meeting of Colporteurs in Western New-York.

This meeting was held at Syracuse, June 10, and was attended by R. S. Cook, Secretary, Rev. L. D. Howell, General Agent, and Messrs. Harwood, Hoyt, Benton, Foster, and Priest, Colporteurs. It was continued three days. The degree of destitution of the means of grace developed in the reports of these laborers, especially along the Lake shore, and in the southern tier of counties, seemed hardly credible; yet it was

the statement of facts coming under their personal observation in visits from house to house. In one county more than one-fourth of the families were found destitute of the word of God, and a much larger number had no other religious book. The Colporteur making this report believed he had visited every house and cabin, however distant from the main road, and had had personal religious conversation and prayer with every family. The secret of his fidelity came out incidentally, in the narrative of his religious experience, in which it appeared that for fifteen years he had never omitted family worship, morning and evening, when at home, or failed to retire at least twice each day for private devotion. Such are the men for efficient colporteurs.

But we must pass by the interesting details of this meeting. A spirited public meeting was held in the 1st Presbyterian Church on Wednesday evening, which was addressed by the Secretary, the General Agent, and Messrs. Hoyt and Harwood, Colporteurs. Ministers and christians present desired farther statements in reference to Colportage, with a view to an effort to extend its influence over Onondaga county; and a meeting was held the succeeding P. M. when much interest was expressed, and a committee appointed to prosecute and superintend the work. A colporteur has since entered this field. Our fellow-laborer, Rev. S. Bliss, Secretary at Boston, joined us at the close of the week.

Meeting of Colporteurs at Detroit.

The Colporteurs in Northern Ohio and Michigan met at Detroit, June 19. Present, the Secretaries from New-York and Boston; Rev. L. C. Rouse, Superintendent; Rev. Messrs. Dixon and Shailer, and Messrs. Holt, Nevins, Sanford and Bondele, Colporteurs. The Presbyterian and Congregational Convention was in session at the same time, and our meetings here were less protracted and less profitable than on other occasions. The failure of crops the last season, and the consequent scarcity of money, with other causes, had thrown some obstacles in the way of the laborers on this field, and they needed counsel and encouragement. The statements in the

Society's Annual Report from this field show the indispensableness of colporteur labors, and reference must be had to the Report for many interesting items, our limits forbidding the detail here.

The ecclesiastical convention afforded an important opportunity of gaining intelligence respecting the condition and wants of the West. Here were about 150 of the laborious, devoted ministers and missionaries, who had been engaged in the pioneer work of the Gospel, in all the N. W. region of the country. Their narratives of the state of religion furnished just the information we needed in forming an estimate of the necessity of colporteur labors and of its adaptation to large masses who are not brought under the influence of the Gospel ministry. Repeated allusions were made to such a necessity, and again and again were the happy results of Colportage, coming under the observation of one and another, remarked upon. In private interviews we were urged to send a laborer here and another there; so that if the advice of judicious ministers on the ground can be relied on, there is occasion for a number of laborers equal to our entire colporteur force, within the bounds of this convention alone.

The Distributing Committee of the Society granted 250,000 pages of Tracts and a box of books, for distribution among the missionaries on this field. Notice having been given in the Convention to this effect, we were immediately thronged with applications, not merely from our beloved missionary brethren, but from other pastors of small churches, with limited means, who needed the help our publications would afford them in their glorious work. In a very little time every page was gone. We seem to see them now, falling like flakes of snow over the prairies and among the forests of that wide territory. May the Spirit bless them and the self-denying men who bear them to the abodes of the poor!

In his address before the Convention, the Secretary alluded to the mischievous influence of the popular press, when Dr. Beecher immediately arose and moved the appointment of a Committee on the subject, who subsequently reported the following resolutions, drafted by Dr. B.

1. *Resolved*, That this Convention regard the employment of the press, in the circulation of a licentious and infidel literature, as

among the most terrific influences arrayed against the christian religion and the morals and liberty of our nation, and not exceeded by the desecration of the Sabbath or the ravages of intemperance.

2. *Resolved*, That this Convention earnestly invites the prayerful attention of christian families to the question, whether they can purchase or receive into their families such reading, without a violation of their public vows to train up their children in the nurture and admonition of the Lord.

3. *Resolved*, That we do most affectionately request the christian and republican publishers and booksellers of our nation to take the subject into consideration, and see if they cannot, by consultation, come into an agreement to relieve the church of God and our nation from an influence so adverse to the interests of both, and so calculated to eventuate in irreligion, and licentiousness, and revolution, and anarchy, and despotism.

MEETING OF COLPORTEURS AT CINCINNATI.

It may interest the friends of Colportage to give a somewhat detailed account of the proceedings of this meeting at Cincinnati, serving, as it does, as an illustration of the manner of conducting other meetings, and affording an insight into the interior of the colporteur enterprise. We cannot hope to convey to others the impressions made on our minds by this spiritual and instructive interview with brethren of various denominations, of various nations, and with diversified experience. Many things, indeed, interesting in themselves, but of a private nature, thrown out in the perfectly frank, confidential intercourse of the occasion, cannot be reported. All was unconstrained and informal, yet systematic and orderly. The sole purpose of our assembling was to gain and communicate light as to the best way of doing the Lord's work: to perfect ourselves in endeavors for saving souls, through the Holy Spirit's blessing. Many times each day we bowed together before the mercy seat, and united in praising redeeming love. The Spirit's presence was most manifest. All, we trust, were quickened in the divine life, and when the hour of separation came, repaired to their several fields and departments of labor with new zeal and more entire consecration to the service of the Lord.

We assembled at the residence of Mr. Seely Wood, on Mount Auburn, a mile or two from Cincinnati, where we

were wholly uninterrupted, on Wednesday, July 2. Present, Secretaries Bliss and Cook; Rev. F. Y. Vail, General Agent; S. Wood, Superintendent; J. Ermentrout, Jr. German Superintendent, Eastern Penn.; and Colporteurs, Messrs. Spencer, Danforth and Marquis, and Messrs. Ritty, Rothen, Yahnke and Lacker, Germans, *Ohio;* Messrs. Merrill, Knowlton, Salmon, Ross and Paramour, and Mr. Hauck, German, *Indiana;* Messrs. Keith and Dysart, *Kentucky;* Mr. Stebbins, *Tennessee;* and Mr. Fuller, *Missouri.*

It was ascertained in the course of the meeting that without seeking such a result, the Providence of God had raised up these laborers in connection with *ten different evangelical denominations,* as follows: Congregationalist, Presbyterian, (O. & N. S.) Reformed Dutch, German Reformed, Lutheran, Baptist, Methodist, Episcopal, and Cumberland Presbyterian. It was a beautiful exhibition of christian unity; for, with the most free and unrestrained conversation on a vast variety of themes relating to doctrine and duty, not a word was spoken in our protracted sessions to conflict with the peculiar views of any one; and an attentive observer could not have discovered that we were not a brotherhood of the same name. The same spirit that has always breathed in our meetings in New-York was cherished and manifested here. "Christ and him crucified" was our theme, and the salvation of souls our object. There was no place in such a gathering for those dissensions that distract the churches and disgrace the christian name. Who that loves Zion will not pray that they may find no place in any of the assemblies of protestant christians and ministers, at least in our land? Would that a truce could be proclaimed universally between all evangelical sects, and the weapons of spiritual warfare all be employed in slaying the foes—not wounding the friends of the cross, *until the world is converted.*

After singing and prayer at the opening session, a statement was made respecting the usefulness of similar meetings at the East, and the manner of conducting them explained.

Rev. Mr. Vail expressed his views of the importance of the meeting in its relations to the great work before the Society, and as a means of securing higher consecration to the work and increased qualifications for it. A long course of training is thought indispensable for the ministry; and preparation for

labors for the good of souls on the part of the colporteur is essential to his success. He presented in a striking light the responsibilities resting on those engaged in these labors, and the advantages that might accrue from the meeting to those present, if they engaged in its exercises in prayerful dependance on God, without whose blessing we met in vain, and who delighted to impart spiritual gifts. There should be a full and free communication of facts, views and feelings, as among a company of disciples seeking only the Master's glory.

Mr. Cook gave an *historical sketch* of Colportage, beginning with Philip and the disciples who were scattered abroad by the persecution at Jerusalem in the days of Stephen; embracing its relations to the Great Reformation under Luther; its application to Roman Catholic Europe in modern times—explaining the difference between European and American Colportage, in the character of the men and the comparative encouragements and difficulties of the two systems; the place occupied by Bible-readers in Ireland, and the hints to be gathered from their labors when brought in contact with families who cannot read, &c.

Mr. C. also communicated facts respecting the *Rongian* Reformation now progressing in Germany, and proceeded to give a sketch of the rise and progress of the Society in its various departments, and especially the volume circulation, which began to be more efficiently extended to the destitute in the form of Colportage in 1841. He alluded to the colporteur movement among the Germans, commencing at Cincinnati three years ago, extended to the Germans in Pennsylvania the subsequent winter, and prosecuted now on a wide scale; the attention given to French, Irish and Welch immigrants, to sailors, the colored population and other neglected classes, and gave a description of the men providentially raised up and laboring among them.

Individual History and Religious Experience.

The next exercise, and one of the most interesting and profitable during the meeting, was the narration of the individual religious experience and history of each laborer. The design of this exercise was to promote mutual acquaintance and fellowship; to ascertain on what foundation our hopes were rest-

ing, and to seek and impart such advice as might be needed. Nearly a day and a half was occupied in eliciting the facts, and suggesting counsel and encouragement. The result was most gratifying. Mutual confidence and attachment was strengthened, and we were led to adore the grace that in such various and often mysterious ways had led us all, as we humbly hoped, to a vital interest in atoning blood. Some had enjoyed the instruction of pious New England parents, and had been led in early life to the Savior. Others had grown up without religious restraint, and had been arrested in the midst of folly and sin, and thus brought to the Savior's feet. Others again had been reared under the cold and formal gospel institutions of protestant Europe, admitted to the church without any saving knowledge of Christ, and had first learned the elements of a spiritual faith at a Bethel prayer-meeting or from christian lips this side of the Atlantic; and others still had been the bigoted adherents of Rome for years, and at last, through persecution and trial, had made their escape from the Man of Sin and fled to Christ.

REPORTS OF COLPORTEURS.

At the meeting of colporteurs in Cincinnati, about two days were spent in listening to the reports of the several laborers of the service performed on their respective fields. The design of these reports was not merely to elicit the facts respecting the spiritual condition of the population; the amount of labor performed, and the apparent results; but to draw out minutely *the manner of performing the work*, that each might profit by the experience of the other, and that any mistakes might be pointed out and corrected. The inquiries were thorough and the replies generally satisfactory. In the case of those who had been reared in the Romish church, or other formal churches, a series of questions was proposed intended to test their knowledge of evangelical truth, and how far their views were discriminating and accurate on the vital doctrines of the cross. It was cheering to find their clear and distinct apprehension of Bible truth, and their especial adherence to and love for the great doctrine of the Reformation—*Justification by faith.* It was worthy of remark that *all* the colporteurs, who had been engaged for a few months, had the

cheering evidence afforded, by the conversion of souls, that their labors were not in vain, notwithstanding the prevalent dearth of the Spirit's influences in the land. Some who had "gone forth weeping, bearing precious seed," came again rejoicing, bringing *many* "sheaves" with them.

It will, of course, be impracticable to report all the facts of interest stated in these two days of our meeting. Perhaps a brief statement of the facts reported by one Colporteur in each of the States represented, will furnish an illustration sufficiently extended of the whole.

Report of a Kentucky Colporteur.

Mr. Jason Keith has spent about eighteen months in Northern Kentucky, and has visited about 3,000 families, among whom he sold volumes to the value of about $1,000 and granted publications to the amount of more than $200. A portion of his field he found very destitute of the means of grace. In one county not more than one in six or eight attended evangelical preaching. In the more destitute counties, not more than half the people possessed any religious books, and Sabbath-schools were infrequent. He had found one family in four, in a neighborhood of 60 families, without the Bible, soon after an effort for the circulation of the Scriptures. In three of the counties there are but three educated ministers, of all denominations. Many preachers are poorly qualified: one of them stated that he had never read any other book than the Bible. Members of the church are little accustomed to active personal co-operation, and he has been compelled to do his work alone. But the labor has not been without its reward. Repeated cases of conversion have occurred on his field, in connection with the reading of the books, some of which he related. Several drunkards have been reformed by his labors, and at least one distillery stopped in its work of death. While stating the relations of the work to temperance, Mr. K. related the following anecdote of

The Colporteur and the whiskey-barrel.

Mr. K. heard of a magistrate who was notorious for his drunkenness, but who exerted a great influence on the community around him. He made it convenient to stop at the magistrate's house at night-fall, and spent the night with

him. He found him too much intoxicated to make any advances; but in the morning the Colporteur was careful to be up before the magistrate had taken his dram, and remonstrated with him against persisting in a practice that was destroying him. The Colporteur, to enforce his appeal, told him that, poor as he was, he would pay for the barrel of whiskey which had recently been brought home if he would roll it into the street and destroy it. Convinced at last of his wrong-doing, he determined to destroy his destroyer, on his own account, and ordered one of his men to roll the barrel into the yard and to the brow of a hill near by. "Now," said he to the man, "give it a hard push and let it go!" The wife and children stood in the door, witnesses of the scene, and the little ones, who knew the cause of their father's ruin and saw the change, clapped their hands. Several stood around, manifesting their gratification. "Jim, go get an axe quick," said the magistrate, and following the barrel down the hill, with a stroke of the axe the head of the barrel was dashed in pieces. The magistrate thanked the Colporteur for helping him to triumph over his worst enemy.

Report of a Colporteur in Indiana.

Mr. E. H. Merrill has labored three years, and visited parts of 13 counties in Indiana. He has circulated publications to the value of about $2,000, including grants to the amount of nearly $500 among the poor. The destitution of religious privileges was very great on his field. Many professors of religion were destitute of the Bible, and an average of about one fifth of the people he had visited were without the sacred volume. Nearly one-half were destitute of all religious books. Not more than one-half of the people enjoyed evangelical instruction from the pulpit. He had visited many families who had not heard a sermon of any kind for years.

He had abundant evidence that the books of the Society were read. Even in families where no one could read, he had left books which their neighbors had read to them. In one such case, the woman, who was taken sick, had a nurse come into the family who could read, and the reading of the book had been the means of her conversion, and of inducing the family to attend church and send their children to school. An

old man of 60 years, who earned 75 cts. a day by hard labor, purchased the Family Library, which he read through in three months, and was reading it a second time when the Colporteur saw him last. He converses with nearly every family on personal religion, and prays with most, which tends to secure a reading of the books.

Evangelical ministers of all denominations have received him cordially and co-operated with him. All his influence had been given to aid the ministry and to encourage the people in giving their preachers an adequate support. He had given money from his own pocket to help poor missionaries on his field. He had found several uneducated preachers without the Bible. One had a Testament, which he had frequently held up before his congregation as his only book, and boasting that he was "the *one book* man." The children of another preacher of this class could not read!

A Tennessee Colporteur's Report.

Mr. S. W. Stebbins has visited portions of twelve counties in western Tennessee during sixteen months' labors; and sold about 7,500 volumes and 80,000 Tracts, and granted about 800 volumes and 70,000 Tracts to the destitute. The whole number of families visited is about 2,500, with most of whom he has conversed and prayed. In some counties about one third of the people were destitute of all religious books except the Bible, and many had not the best of books. In one district, of 230 families visited 30 were destitute of the Bible, and one or both of the heads of several of these families were professors of religion.

He has visited the churches of different denominations, and having obtained the co-operation of the ministers, publicly presented the claims of the Society. Some days were then spent in visiting from house to house, with the aid of the minister or some member of the church, conversing with every individual so far as possible on personal religion, praying with families, and placing in every house such volumes and Tracts as were suited to their wants.

He has received the most cordial co-operation from ministers and christians of every evangelical denomination, and the hospitality of all classes of the population. *In travelling about*

7,000 *miles, he has paid for board, lodging and horse-keeping, but* $2 62!

Besides the many intelligent and devoted ministers on his field, there was to be found a class who were quite illiterate. One of this class thinks seriously of writing a commentary on the Bible, but has scarcely a book in his house except a hymn-book, and his family had little desire to increase the stock. Another was complaining of the great *alterations made in the Bible.* Referring his hearers, for illustration, to Matt. 28 : 29, he said, in his old Bible the verse read, "Lo, I am with you *alway*," meaning that he would be with all his disciples in *one* way, i. e. with one denomination, which was his own! "But now," said he, "they have added an *s* to the word, making the Savior say that he would be with them in *all sorts of ways*, and in all denominations, whether christians or sinners!"

A Converted German Romanist's Narrative and Report.

Leger Ritty was educated in the Roman catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age (in 1819) he entered the army, where he continued eight years. There he became intemperate, like many around him. In 1828 he emigrated to America, landing at Philadelphia, and pursuing a wicked life there for a year. He knew that his course led to ruin; but as he had been taught to believe that he could make up for delinquences in this life in purgatory, its refining fires were his ground of hope and his only consolation in reference to the future. Still his conscience was unquiet. He wished to reform, but knew not the way. He had never read the Bible. He removed to P—— with the hope of recovering his health, and lay sick there for a long period. His physician gave up his case as hopeless, and the "sacrament" of extreme unction was administered. During his illness he reflected on his hopeless condition, and became anxious for his soul's salvation. So wedded was he still to the superstitions of Rome, that he thought the reading of a great many masses might deliver him from his sins and afford relief to his troubled soul. He sent thirty francs at one time and fourteen at another to Germany, to procure masses read, the priest in P—— asking fifty cents for each mass, while each franc would procure one

in Germany. He also prayed to the saints, and repeated again and again the forms of prayer prescribed. But all would not avail. His distress of mind increased.

As he recovered, he resolved to get a Bible, and see if he could not find comfort there. He went to the priest and told him he must have a Bible. The priest refused. R—— offered him $10 for a copy, but he still refused; poor as he was, he offered him $20, but the priest told him he could not have one on any terms—"the Bible was *not made for the common people.*" R—— told him that he must have a Bible, and if he would not let him have a copy, he would get a Lutheran Bible. The priest appeared angry, opened the door and drove him out of the house; telling him to go to church and hear the Gospel from his lips.

R—— met a woman with a Bible in her hand one morning, which he purchased after Luther's name had been torn from the title page. From this he obtained much light. He read it day and night. He sought the company of German protestants, thinking that all protestants who had the Bible were good people. But he found many as ignorant and christless as were his old associates.

In 1833 he removed to Cincinnati, hoping to find some one to instruct him, but soon encountered some of his old Roman catholic associates, who offered him the whiskey-bottle. He refused to drink and they called him a Methodist. He knew nothing before of this people, whom he afterwards sought out. He discovered from his Bible that there was no warrant for Romish superstition, and he went from house to house among the catholics, telling them that they had all been wrong, and that they must change their manner of living or be lost. About five weeks after he came to C., after thus speaking with a family, and when leaving the house, the burden of his sins rolled away, and like the man that had been healed by Peter and John, he could leap for joy and praise God for his goodness. His only christian instructor had been the Bible. He went on from house to house telling the people what had been done for him, in the pardon of his sins. The avails of his daily labor, beyond the expenses of his family, he expended for German Testaments, which he carried to Roman catholic families, and exhorted them to

read, and seek the salvation of their souls. Nor were these labors in vain.

When one of the Secretaries of the Tract Society visited the West three years since, he received a call to labor as a colporteur among the Germans. The will of God was plain, and he had had much spiritual enjoyment in his work. The Spirit of God had richly blessed his labors among his poor fellow-countrymen.

Mr. R—— has devoted three years of untiring effort principally to the Roman catholic Germans of Ohio. The narrative of his labors is deeply interesting and instructive. Aside from the statement made in our meeting, we spent four hours with him in eliciting facts and views respecting the progress of the work of God among the German Romanists, and with the hope of gaining some light in regard to the best plan of effort for the salvation of that neglected population. We cannot hope to communicate the impressions made on our minds by this interview, either of the greatness of the work already accomplished, or of the glorious prospect before us, if a spirit of sympathy and earnest prayer can be awakened in behalf of the Roman catholics of this country, especially the Germans.

Mr. R—— is about 45 years old, with a vigorous frame, a strongly marked and expressive countenance, sonorous voice, pleasing manners, and strong faith in God. He is very familiar with the German Scriptures. His views of the plan of salvation are clear and discriminating. He regards himself as called of God to convey the gospel message to the most neglected and degraded; and he cherishes a feeling of deep compassion for the adherents of the Romish church, the persecution he has suffered only serving to deepen his sympathy and quicken his faith and prayer.

He commenced his work in 1842 for three months, with the determination to leave if souls were not converted by his labors, and refusing to receive compensation if he had not manifest tokens that God had called him to this labor. Almost the first catholic whom he visited, after a protracted conversation of eight hours, was converted. A catholic girl, who was somewhat intelligent and in good circumstances residing at G——, purchased volumes to the amount of $1 50. They were the means of her conversion. She joined the pro-

testant church; stripped the ornaments from her person and put them in the missionary box; is a regular contributer to the Tract Society; gives away all she can get; and goes to the catholics around her with Bibles and books, thus becoming a colporteur herself. The priest tried to get her back; "but," said R——, "the Spirit of God is too strong for the priests, and she holds on her way."

Frequently his most bitter persecutors have been among the first converts. He offers special prayer for those who treat him ill. He prayed three months for such a family, who at first thrust him from their door with fire-shovel and broom. One of the most furious, who stood over him while praying, shaking her fist at him, was soon converted, and the other members of the family were all brought in subsequently. "They don't know any better," said R——, "and we must have patience with them and pray for them, and not get angry."

We can hardly refrain from writing out all our notes of the statements of Mr. R——, but they would fill the pages of this pamphlet of themselves, and other matters claim our attention.

The practical views of Mr. R—— as to the spirit and manner of laboring for Roman catholics are important, and a paragraph must be given to them. He uniformly *avoids controversy*, as not only unprofitable, but injurious. "If I begin to talk to a catholic about his errors," said R——, "he gets mad, and then it is like talking to a solid rock. When they bring up mass and purgatory, I turn it all aside, and press the conscience with gospel truth. If I hold up Jesus Christ and tell them to pray for the Spirit of the Lord, and show them from their own Testament that they must be born again, then they can be brought to Christ. If we can once get them to Christ, then all their errors about mass, and purgatory, and praying to the virgin, and all that, will drop off of course, and they can't stay in the catholic church. The trouble is in their *hearts*. When the Spirit of God puts their hearts right, all else will come right."

Speaking of the kind of books and Tracts that are most effective, he says, "all the books written *against* the catholic don't bring any fruit. When men write Tracts for catholics

they should write them with prayer; nothing but love can do them any good. Hard speeches spoil a great many catholic people. The priests make use of them to prejudice their minds against protestants. All the fiery speeches and fiery books should be kept away. They do hurt, and prevent the conversion of souls. Such books as Baxter's Saints' Rest, and such Tracts as the 'Way to be Saved' do the catholics the most good. If Tracts are of the right kind and written in a spirit of love, the German Catholics will take them as readily as the protestants. And even if the priest takes them away and burns them, they will do good, for the people *suck in* the truth, and when it gets in the heart, the priest can neither burn it nor freeze it out. Often when the priest tries to warn the people against our books, it is the means of advertising them, and the people will have them. Some of the priests are learning better, and are willing the people should read our books. The Spirit of God works with the books, and the priests cannot withstand it."

"I tell the people in every house," said R——, "for what Christ shed his blood, and how to exercise faith in him, and that there is no other way of salvation than through his atoning blood. I take each one by the hand and give him his part of divine truth. If I talk about the church, catholics won't hear me, but will make a noise with tin pans or something else; but when I talk about the love of Christ they will give me attention. Sometimes I speak so long to hard cases that I sink down faint, and I have to go home once in two months and get recruited. When I think that good christians are giving money and praying, I can't be idle, but work with all my might. Sometimes I wish the Society would tell me to stop, for the work is hard, and when I think of stopping of myself, my conscience strikes me like a hammer!" &c.

The *results* of these labors can, of course, only be fully known in eternity. There are sufficient fruits to encourage faith and hope. Mr. R—— speaks of *seventy-eight* persons, within his own knowledge, who have been hopefully converted, have left the church of Rome and connected themselves with protestant churches. We inquired of him respecting the number of nominal protestants who had been led to Christ by his labors. He had spoken incidentally of 19 in one place

and about 80 in another, &c. He replied that he had kept no memorandum of the whole number, for "*the Society would not believe what the Lord had wrought by his poor efforts and the books he had scattered.*" He has a firm conviction that the German Roman catholic community in this country is on the eve of a great reformation, when thousands will be brought to the Savior. A spirit of inquiry is aroused: the Bible is placed in thousands of their families, where three years ago not one in a thousand possessed it; our books and Tracts are extensively read; many converts have already come out of Rome, and demonstrated by a spiritual life the difference between a formal and a spiritual faith; in his expressive language, "the kingdom of God begins to go easy." "All we want," says R——, "is a spirit of wrestling prayer for the Roman Catholics, and to follow up this effort, and in a little while the power of the priesthood will be broken in this country, and a great revival will sweep them into the kingdom of Christ by thousands." Who will not devoutly and earnestly add, "Amen, and amen."

This is a meagre outline of the statement of Mr. R——. He speaks the English language imperfectly as yet, and no sketch can convey the impression made on our minds by the striking and characteristic narrative of this first German colporteur. Some facts respecting his three years abundant and successful labors may be appended. A palpable evidence of his useful efforts was before us, in the person of Mr. H——, an interesting and valuable colporteur, who was led to the Savior by Mr. R.'s instrumentality, and whose religious experience is scarcely less full of incident than that of Mr. R.; but this, with the details of all the others, valuable as they are in many respects, must be omitted.

A little incident of the meeting shows that the circles of influence, from the Colporteur enterprise, are widening and rapidly extending. An intelligent and pious German from Louisville, who had been recently converted in connection with the labors of Mr. H. (alluded to above,) came into the Convention. He was the (spiritual) *son* of Mr. H. and the *grandson* of Mr. R. Here were three generations, within three years, the fruits of German colportage.

Another incident may be worth relating. The colporteurs

were especially punctual in their attendance on the meetings of the Convention. But one morning we noticed the absence of R—— and H—— for nearly two hours. We learned on inquiring, that on their way to the meeting they stepped into the house of a German catholic, and while trying to persuade the inmates to repent and believe, the priest entered and assailed them. They were detained there two hours in attempting to exhibit and defend the Bible view of salvation to this company. What better excuse was needed?

Advice to Colporteurs.

Two days or more having been spent in eliciting facts like the above from the several laborers, the way was prepared to communicate advice and instruction relative to the plans and principles of the Society, and the duties devolving upon those engaged in its service. A mere outline of the topics will show something of the range covered in the last two or three days of the meeting.

Circulation of books—Reports.

Mr. S. Wood gave the results of some ten years' experience in the volume circulation, with practical hints as to the best method of effecting the sale of publications. The first point was to secure the co-operation of ministers of the various denominations, which might always be gained by acquainting them with the facts of the Society's work, and the benevolent objects at which it aims. To do this our own hearts must be full of the subject. Where there are churches of different denominations, after they have been addressed separately, it is well for the cause, and for the promotion of christian union, to have a united meeting, where the facts may come out more fully. It is important to secure the aid, so far as practicable, of some intelligent laymen, who may accompany the colporteur in his visits from house to house. The effort should be made to introduce a library into such families as are able to purchase it: the example may be beneficial to other families. Each call, in circulating the books, should be a christian visit. The children should be noticed, for this is often the most direct way of gaining the confidence of the parents. Do not rely on the general statement that the books are excellent. You should be so familiar with each book, that you can state

the subject of it, with such incidents in the history of the author, or of the usefulness of the book, that the people may be led to desire it. The reports of the Society are full of such facts, and they should be at the command of the colporteur. Mild, faithful, Christ-like conversation, with the manifest desire of benefiting the souls of the people, is the best recommendation of the work, and the surest method of securing a large circulation. It at once dispels all secular associations with the work. Each visit should be made as if it might be the last, and with a clear view of our obligations to Christ.

Mr. W. took up volume after volume and illustrated the manner of communicating facts to families in connection with each.

He also explained minutely the manner of keeping accounts, and making a report of labors to the western agency and to the committee. A careful comparison of each box should be made with the bill, and any error reported in the next letter. A memorandum should be kept of every item of receipts, expenditures and grants. In the book of grants, the circumstances of each grant should be noted, and the book brought in for examination at the time the accounts are adjusted. All business matters should be attended to and reported with minute accuracy. They were personally responsible for every book charged to them, and must account for everything.

Interior view of the Tract House.

Mr. Cook proposed a temporary visit to the Tract Society's House, New-York, with the view of making the colporteur familiar with the men and the work. He described the building, costing with the lot $52,000, erected without the appropriation of a dollar contributed for the Society's general objects, and now free from incumbrance; introduced the brethren to his associate Secretaries, the Assistant Treasurer, Depositary and Assistants; and to the printing-office and bindery, and the daily prayer-meeting in the latter; and explained the process of preparing books for circulation, and the principles on which the prices are affixed. The President of the Society and each member of the Executive Committee was brought to the acquaintance of the brethren, and the fact stated that, besides wholly gratuitous service for twenty

years by most of the members, they had contributed more than $30,000 to the funds of the Society.

The laborers in the Tract House give their undivided attention to their work. The division of labor is so complete that each individual must be responsible for his department. The Secretaries have almost no intercourse during the hours of the day, each being engrossed with his own work; their consultations are usually at night, and often till a late hour.

The manner of transacting the business of each of the Committees comprising the Executive Committee, viz. the Publishing, Finance, and Distributing Committees, was explained, with the principles on which each proceeds.

The principle of *catholic christian union*, in its practical workings in this Society, was commented on. This was not a society composed of different denominations ecclesiastically, but *members* of thirteen different evangelical denominations meet on this common platform to propagate the great cardinal doctrines of salvation, all retaining and exercising freely the right to advance their own peculiarities in their own way, but not in this channel. With scarcely an exception, the harmony had been complete. We knew nothing of jarring counsels. We carried nothing by majorities. If we were not unanimous, we did not move. There was no speech-making or debating in the Committee. The numbers were too small for that, and the nature of the work was such, with no other aim than to win souls to Christ, as to forbid those contests which good men in other relations might sometimes wage against good men.

The principle on which the Society was based appeared increasingly important, and he believed it was taking a deeper hold on the hearts of christians. The co-operation of the different denominations had been more and more cordial every year, so that many of the most ardent friends of the Society, of several branches of the church, were those who a few years since had rendered but little aid. The great body of ministers and christians were advancing in catholic feeling and co-operation, notwithstanding the zeal of some individuals for sectarianism. As revivals were multiplied, and the real condition of the country became known and the dangers of Romanism and other errors were manifest, this feeling will increase, and

good men of every name will feel constrained to combine their energies for the diffusion of truth.

The catholic character and relations of the Society rendered it necessary that all its laborers should cultivate a purely catholic spirit. It is natural and right that each christian should love and prefer the order of his own church; but this need not prevent his seeing and rejoicing in the image of Christ wherever he finds it. It was an attainment which each should strive to make, to throw aside prejudice, and in intercourse with those who love the Savior, meet those of other denominations with the same cordiality and affection as our own.

Another great principle incorporated into the Society relates to *the employment of the talent and piety of the members of the churches in co-operation with the ministry for the evangelization of the world*. The problem we are working out in this system of Colportage, is one of untold importance. The principle once settled, that there is a wide sphere for the employment of the talent and influence of every true follower of Christ, so as to strengthen the hands of the ministry wherever it exists, and to prepare the way for the introduction of permanent gospel institutions in the waste places of the land and the world, and new life at once pervades the church of God. We are fast settling that principle, and here and there, all over the land, there are christians who are feeling its power.

The chief danger apprehended by any in the application of this principle to Colportage, is in the direction of collision with the ministry. You ought to be aware of such an apprehension, and be scrupulously careful that it be in no degree realized. Scarcely a single complaint on this score has ever reached the ears of the Committee, in an experience of 15 years, with hundreds of laborers, and we apprehend little difficulty from this source. But each laborer should understand distinctly that the Committee expect of him implicit respect for the authority and opinions of the ministry of reconciliation, and an invariable effort to strengthen the hands of all who preach Christ and him crucified. None of the prerogatives of the ministry should be invaded, and none of the peculiar duties of the ministry attempted. There is ample scope for the employment of your talent and piety in more humble and unobtrusive labors among the poor and perishing. Keep in that

track, and furnish an illustration, Harlan Page-like, of what plain, pious men may accomplish for the good of souls, and you put an argument in the mouth of every minister for the developement of the dormant energies of the members of his church; and you will send out an influence which will reach around the world in the promotion of active piety.

Local Colporteurs.

Mr. C—— suggested that after the visitation of a destitute neighborhood, the colporteur should endeavor to interest some christian near it in systematic efforts for the spiritual good of the people. Let him explain the condition of the families and awaken sympathy in their behalf; and, if possible, secure a pledge that the district shall be visited once a month or once in three months in a similar manner. If necessary, supply the local colporteur, as he might be called, with Tracts for distribution, or with a few books to be loaned from family to family. Thus the power of Colportage would be brought to bear continually on the destitute, and the system perfected. So far as the plan could be carried out, the people would all enjoy some religious privileges, and the sanctuaries would be more frequented.

Tract Visitation.

As an illustration of the feasibility and value of the plan suggested above, and for the sake of making the colporteurs familiar with the different branches of the Society's work, Mr. C—— explained the operation of the system of Tract visitation, as prosecuted in New-York City and elsewhere, employing, probably, some 10,000 christians in monthly efforts to do good. Not far from 2,500 souls had been hopefully converted in New-York alone, in the last ten years, by the Divine blessing on this humble instrumentality. He saw not why the plan of local colportage might not extend the blessings of this enterprise over the land.

Foreign operations.

Mr. Cook and Mr. Vail made full statements respecting the operations of the Society on the Continent of Europe and in Pagan lands. In every quarter of the globe where a Providential opening existed, something had been done to diffuse the

Gospel on the printed page. More than 2,000 publications had been prepared, in 100 different languages and dialects, and nearly $300,000 had been appropriated by the Society to publish the Gospel abroad. The principles on which foreign grants were made and co-operation rendered to the various Missionary Boards, were stated, and the leading facts in the foreign work communicated. From several missionary stations appeals had recently been received for aid to carry forward Colporteur labors among the heathen. The missionaries saw its practical workings in this country, and perceived its adaptation to their wants. They could employ native talent in their churches to reach millions that they could not personally influence.

Influence of Fictitious Reading.

The influence of the immoral and fictitious press, and the best way of supplanting it, came up for discussion. One of the Secretaries stated that the topic was receiving increased attention, and demanded much more thought than had ever been given to it. He regarded it as one of the prime causes of the general worldliness in the church, and indifference to religion among the people. The land was deluged with trash, with scarcely a warning voice raised in any quarter.

The objections to reading works of this sort were, 1. The absolute waste of time—no one ever reading them for profit, but for amusement simply. 2. It gives a distaste for solid reading. This is true of what is called religious fiction as well as of other works. 3. The habit of reading for amusement is carried into the sanctuary and the reading of the Bible, so as to dissever the connection between what we read or hear and our duty and destiny. 4. The principles inculcated in this whole range of reading are unsound and dangerous. They are never drawn from the Bible. They present a perverted view of human nature, and never exhibit evangelical sentiments as they are. 5. It undermines the Gospel and the power of the pulpit. The devil has the eyes of the people through the week, and the preacher has their ears for two hours on the Sabbath. It is almost impossible to make any religious impression on a mind thus trained, and if any is made it is soon and easily effaced by the fascinating volume.

This evil should be exposed in all suitable ways, public and

private. Better books should be made as common, as accessible, and as cheap as this trash, and people should be taught their value. Ministers are beginning to speak out, and the best men in the book-trade are beginning to move for a reform in this respect, and demanding of publishers that they shall not issue or send them works which corrupt the morals and vitiate the taste of the community. The Colporteur should exert his influence discreetly to discountenance the circulation and reading of such publications.

Circulation of the Scriptures.

The importance of an adequate supply of Bibles and Testaments appeared from the statements of most of the Colporteurs. Some difficulty had been experienced in procuring them from local Bible Auxiliaries, as they frequently had no supply, or neglected to furnish the Colporteurs. Mr. Rothen stated that he had been entreated by Roman Catholics with tears to give them Bibles, but he could not obtain them. Similar statements were made by others. The Secretary stated that the *general* distribution of the Scriptures must be performed by the Bible Society and its auxiliaries. All that the Committee could undertake or authorize the Colporteurs to do was to supply the families who were absolutely destitute of the word of God. And for this purpose it was the wish of the Parent Bible Society that its auxiliaries would make provision, and where it was neglected, or there were no auxiliaries, he believed the Society at New-York would cheerfully make a grant. It was clear that we could not pass by families without the Word of God, and leave them to the uncertainty of some future supply. In some way each Colporteur must be supplied to a limited extent.

Grants of publications to Missionaries and poor Ministers.

Several of the Colporteurs made statements respecting the want of books among poor ministers, and especially those of limited education, of whom there are multitudes, of various denominations, striving to do good, but under great disadvantages. Many cases were stated of ministers who had not a book of any kind except the Bible, and some had not an entire copy of the Scriptures. It seems difficult to conceive circum-

stances where liberal grants of books could be more judiciously made. The rule which applies to the mass of the people, and by which the Colporteurs are governed, might be modified so as to allow a more free distribution to ministers of the class here alluded to.

Devotional Exercises.

The meeting was closed on the eighth day, by spending the latter half of the day in devotional exercises. Rev. Mr. Bliss made some remarks on the vastness of the work laid to our hand; the importance of grasping it in its wide relations, and the necessity of higher attainments in holiness if we would bring the full power of the enterprise to bear on our country and the world. We must strive to become Christ-like; gain a nearness to God such as we have never attained, and then go to every professed christian with a faithful message about experimental religion. We may be on the eve of a great work of God in the world, and we want to be ready for it and do much to promote it.

Rev. Mr. Vail followed with remarks in the same strain, and held up the examples of Payson, Brainerd, and other godly men.

Mr. Cook urged the value of the soul and the price paid for its redemption as a motive to effort, and to the cultivation of every talent that would facilitate our influence over men. Years are spent in learning some trade; and shall we not seek to gain skill in dealing with immortal souls? It is the noblest of all trades, and deserves the most study. It was a great art to learn how to adapt our words and publications to the various classes we meet. It needed a profound knowledge of human nature. Above all, we should labor with single reference to the honor of the Redeemer. It is a small matter to labor for a Committee or a Society: but it is a great matter to labor for Christ. We should cherish this feeling of immediate responsibility. Then, too, Christ should be the burden of our message. "What think ye of Christ?" should be our question; and the exhibition of Christ's dying love our constant theme. Nothing affected the human heart like it. If we are singular men, let us be singular in this, that, avoiding all needless controversy and strife, like Paul, we will "know nothing among men save Jesus Christ and him crucified."

But it is impossible fully to describe a devotional meeting

after eight days of such conference as we had enjoyed. We thought we saw in that season the germ of many a revival of religion, through the Spirit's blessing on sanctified effort. Prayer and singing were interspersed. The meeting was closed with the hymn, "Blest be the tie that binds," &c. and the benediction.

If we mistake not, every one of the Colporteurs we met is a singer, a fact which has more connection with their usefulness than would appear at first thought.

It is also worthy of remark, that the *average age* of the 22 persons present at this meeting is *thirty-nine years*, and at the meeting at Pittsburgh the average age was thirty-five years—showing that it is not inexperienced young men who are employed in this service.

Public Meetings in Cincinnati.

During our visit, besides the presentation of the Society's work in several pulpits, repeated public meetings were held. The anniversary of the Ladies' Colporteur Association was held in Christ Church, (Episcopal,) on the evening of July 8. Their receipts for the year had been $400. Rev. Seth Bliss opened the meeting with prayer. Mr. Cook gave a sketch of the rise and progress of German Colportage, which had its beginnings in this country in connection with the formation of this Association three years since. Mr. Ermentrout stated the condition of Colporteur labors in Eastern Pennsylvania among the Germans. Messrs. Yahnke, Stebbins and Ritty communicated interesting intelligence respecting their labors among the destitute.

A general meeting was held in the 2d Presbyterian Church, on Sabbath evening the 13th, which was fully attended. Mr. Robert Boal communicated facts respecting the City Tract effort, and the meeting was addressed by Mr. Cook; Mr. Stebbins, Colporteur from Tennessee; and by Rev. Drs. Cleveland and Beecher. It was cheering to hear the voice of the venerable Dr. B. urging on this blessed work with all the vigor of youth.

A meeting of the Tract visiters was held on Monday evening, and addressed by the Secretary and General Agent. It is believed that a deeper interest was awakened in our work, in the hearts of intelligent christians in Cincinnati, than ever be-

fore existed. The whole aspect of things, so far as relates to christian sympathy and co-operation, and the condition of the work itself, is most cheering on the Western field. Let us "thank God and take courage."

Meeting of Colporteurs at Pittsburgh.

From Cincinnati, one of the Secretaries, Mr. Bliss, went down the Ohio River to St. Louis, and thence, via Chicago, to Boston. Mr. Cook proceeded to Pittsburgh to meet a previous appointment with the Colporteurs on the adjacent field. On the 19th of July there were present the Secretary; Rev. S. T. Wells, General Agent; Rev. L. Conrad, (German,) Messrs. Clarke, Knight, Jacobs, Boyd, Edgar, Smith, and Speer, of *W. Pennsylvania;* Cross, of *W. Virginia;* and Sala, of *Ohio*, Colporteurs. The meeting continued four days, and was of a deeply interesting and profitable character. No laborers in the Society's service have been more blessed than some of those present at this meeting, and we regret the necessity of omitting or deferring statements of facts that would cheer the heart of every friend of Zion.

The Secretary was called upon to present the bearings of Colportage in four of the Presbyterian Churches, ministered to by Rev. Drs. Herron, Riddle and Swift, and Rev. Mr. Dunlap; and in the Associate Reformed Church, Rev. Dr. Pressley; the Seceder Church, Rev. Mr. Rogers, and the Episcopal Church, Rev. Mr. Preston. A crowded public meeting was held in the Liberty-street Methodist Church on Sabbath evening, (27th July.) Hundreds were unable to find seats. Rev. Dr. Riddle and Rev. Mr. Holmes conducted the devotional exercises, and Rev. Mr. Black, of the Covenanter Church, Rev. Mr. Passavant, of the Lutheran Church, and the Secretary, addressed the meeting.

A meeting of ladies was held on Monday P. M. in Rev. Dr. Herron's Church, and addressed by Rev. Mr. Wells, by the Secretary, and by Rev. Dr. Greene, Professor in the Western Theological Seminary. We wish Dr. G.'s noble and far-reaching views of this cause could be spread before the public.

There is probably no portion of the country where the

prospects of this cause are more cheering at the present time than in Western Pennsylvania. The Society's Agent is very acceptable, and has the confidence and co-operation of the ministers and people. The palpable benefits of colportage are seen by intelligent men. The immense German and Welch population, and the increasing numbers and influence of Romanists among them, are awakening the christian community to effort and prayer. With prudent and efficient effort in the direction of the neglected population, the Society may look for steady and liberal co-operation from the various branches of the church in Western Pennsylvania.

REVIEW OF MEETINGS AT THE WEST.

In reviewing the incidents of the interesting excursion thus imperfectly sketched, these thoughts are suggested.

1. The vastness and prospective greatness of the country, in territory, resources, population—every thing. The wildest dreams of the imagination will be outstripped by the sober reality. The population of the world might be emptied into the basin lying between the Alleghany and Rocky Mountains, and there would be elbow-room and provender.

2. The christian public are not aware of the degree or extent of the moral desolations of the country; or efforts, prayers and money would flow in a wave of salvation over the land.

3. The present generation will probably determine the character and destiny of this country for generations to come. The foundations of society are now to be laid on the sand or on the rock.

4. Christian churches, with an efficient ministry, should every where be established and sustained, as an indispensable means of evangelizing the country: but,

5. There are scattered millions who do not and for years will not enjoy sanctuary privileges, and who must be sought out by some such agency as that employed by this Society.

6. This work cannot be done with equal facility by denominational organizations. The people are of every faith and of no faith. A dozen or twenty different sects will have their representatives in a little community, and the instruction from the press for this population must be of a spiritual, catholic character to reach the masses.

7. There is an immense population under the influence of an uninstructed and secular ministry, to whom, with their ministers, Colportage has an important relation. The lack of instructive preaching may be measurably supplied by the writings of spiritual and intelligent ministers of other ages; and materials may be supplied to the ministers themselves for imparting more rich and full instruction, in the practical works of Baxter, Flavel, Owen and Edwards.

8. God's hand is in the Colporteur work, giving us a band of whom we may say, "these are our jewels," and blessing their labors to a degree that our highest hopes had not anticipated.

9. Many of the colporteurs, by the constant employment of their talents and the incessant exercise of their benevolent feeling, nearly double their intellectual and moral power each year of their labors. There are few better schools for training a man for usefulness; and few in which greater advances are made.

10. The colporteurs love and prize the ministry, and do every thing in their power to promote its influence. The ministers value the colporteurs as efficient auxiliaries to their work, and are asking for their aid in every part of the country. We have not met a minister in the West who is not a friend to colportage.

11. The work should be gradually extended as fast as men and means are furnished. We are reaching but a small part of the country, comparatively, and the same necessity that has led to the sending forth of a hundred men, demands another hundred. Every first-rate man, providentially raised up, can have a field and enough to do.

12. Especially should the Society's labors be extended among the Germans and other immigrants. The country is thronged with Germans. They are deplorably destitute of religious instruction. The adaptation of colportage to this population has been demonstrated. Why not attempt to reach *all* the immigrant population?

13. This enterprise is putting a new phase on Romanism. So far as relates to Roman catholics themselves, angry controversy is seen to harden and repel them; while it is clear that Christ-like compassion, effort and prayer may win them

by hundreds, and ultimately by thousands to Christ. Efforts for the promotion of mere protestant feeling are of little avail, so far as relates to the salvation of Romanists. An agency that *goes to them as sinners needing a Savior*, may accomplish what centuries of theological discussion cannot. Tenfold effort should be made and sustained for the Romanists. Will the churches encourage it?

14. The system of supervision adopted by the Society is thorough and wise. Each laborer receives careful and watchful attention, and his accounts are all adjusted with accuracy and promptness. A series of meetings at central points, like that reported above, say annually, may be productive of great good in every way.

15. The friends of the Society, the lovers of our country, the followers of Jesus, must increase and continue their contributions, or the work cannot go forward. Extended as the system has become, with all the former burdens of the Society in other departments, there must be liberal donations from individuals and churches all over the land. Could the reader of this paragraph, like the writer, listen to the story of fifty colporteurs detailing the circumstances of destitution of multitudes of the people—without Sabbaths or sanctuaries—without Bibles or books—without christian influence of any sort; and on the other hand, the joy with which many a desolate habitation is filled by the visit of mercy—the tear of contrition—the anxious inquiry—the new-born hope—the cheerful consecration—the useful plans—and then the school-house—the church—the preacher—the revival—thus for days dwelling in the interior of this work, it would not be a month before the Treasury would be relieved of every embarrassment and the broadest plans of the Society for the salvation of destitute millions of our own and other lands, might be carried forward to a speedy accomplishment. We look to God, who holds the hearts of all men in his hands, and wait for such a response as may fill the waste places of the land with joy and gladness.

MEETING OF COLPORTEURS IN NEW-YORK CITY.

The last, and in some respects the most interesting of the series of colporteur conferences, convened at the Tract House, New-York, on Tuesday, Sept. 16, and continued in session till the close of the morning of Friday. There were present Wm. A. Hallock, O. Eastman, and R. S. Cook, Secretaries; Rev. S. Guiteau, Secretary of the Baltimore Branch; Rev. Messrs. Ferguson, Holmes, Savage, Brown, Wells, Peabody, and Mr. M'Carter, General Agents; Rev. Alex. M'Glashan, Superintendent for Alabama; Rev. A. B. L. Myers, Volume Agent; Messrs. Bourne, Pearson, Tucker, Cobb, Eulner, Haynes, Hurley, Couillard, Bayliss, Horton, Gregg, Cook, Patterson, Osborne, Lesley, Long, Herrick, Mabee, and Smith, Colporteurs, and four gentlemen who proposed entering the service of the Society and attended the meeting for the sake of becoming more familiar with its operations. The President of the Society and Members of the Executive Committee were frequently present.

It was a meeting of deep and precious interest, attended by the manifest presence of the Spirit of God; a meeting never to be forgotten by those who were privileged to attend, when the hearts of all were drawn into nearer communion with their Savior, and when desires were awakened, and determinations fixed, for a more entire and cordial consecration to the spread of the Redeemer's kingdom. Would that all the patrons and friends of the Society could have been present to have heard the interesting narratives; to have listened to the discussions; to have witnessed the harmony that prevailed, and to have caught a portion of the heavenly fire that seemed to glow and burn in the breasts of all. We can only give a sketch of the meeting. That which gave it its interest, the union of soul with soul, the thrill of sympathetic feeling that vibrated in every breast—the joy all felt as one after another told how God had blessed his labors—the moistened eye—the throbbing breast—the earnest and repeated prayers—these could be felt, but cannot be fully described.

The Rev. Mr. Hallock gave a brief history of the Society from its commencement in 1825 till the present time, and the way in which it had been led in the providence of God, the

doors that had been opened, and the fields now occupied. Rev. Mr. Cook spoke of the different meetings similar to this that he had attended during the summer, at Syracuse, Detroit, Cincinnati and Pittsburgh; of the happy effect they had upon the minds of all present; of the increased conviction he felt of the importance and magnitude of the work, and of the peculiar adaptation of the men engaged in it to carry it on successfully.

RELIGIOUS HISTORY OF INDIVIDUALS.

The first general exercise of the meeting was the personal narrative by each individual of his conversion and religious experience, and the means by which he became connected with this work. This exercise, though each was as brief as possible in his statements, occupied nearly a day and a half. But it was time well spent. It gave us an insight into one another's character and history. These narratives were almost as varied as the appearance of the individuals themselves. They showed that God is confined to no one means of reaching the hearts of men and renewing them by his grace; but in diverse manners and often by influences seemingly the most insufficient, were they led to see their lost condition, and brought to submit to the claims of Jesus. Some were hopefully converted during seasons of general religious interest. Others were arrested in their sinful courses when naught but the "still small voice" of God was heard that spoke peace to the soul. Some could date the precise time of their conversion, while others derived evidence of a saving interest in Christ more from the experience of their life than from a change in their feelings on any particular day or hour; and while some had entertained doubts of their piety because they could not speak with confidence of the time of their conversion, others had been led to distrust, from the fear that, having suddenly obtained hope, they might have been still resting on a false foundation. There was the proud free-thinker boasting of his intellect, whom not the threatenings of the Bible, the arguments of his minister, or the entreaties of pious friends could influence, but whose proud heart was forced to bow and break at the simple question of a beloved child, "Father, don't you know God?"—the Universalist, who,

while studying the Bible to furnish himself with arguments with which to convert his father, was brought "into the glorious liberty of the children of God;" the bitter scorner and opposer led to love that which he formerly despised; the Catholic, who had found that penance and confession were of no avail, and that Jesus only could pardon sin; the Infidel, who had been led to reflection by a call from a Tract visiter; the anxious sinner who, when sunk in hopeless despair, had found the Savior precious to his soul. There was the scholar of polished mind and profound acquirements; the man whose only school had been the world; the man who had been shipwrecked, and escaped from death at the cannon's mouth; the sailor who had sailed over every sea, and while on the other side of the globe, in view of death in a Chinese hospital, had praises to God put into his mouth; and the man who had followed the camp in this and other lands.

There, too, was the minister of Christ, who could look upon many hundred souls that had been given him as the fruit of his labors; more than one who could now see churches that had sprung from Sabbath-schools that they had planted; devoted laborers who had scattered far and wide the precious seed of the Gospel, who trust to the promise that they shall "return rejoicing, bringing their sheaves with them." But although they differed in almost every particular, there was one point of resemblance too striking to escape observation, furnishing as it does renewed encouragement for pious parents to labor for the conversion of their children, and evidence that God is a covenant-keeping God. Of the 37 who related their religious experience, 29 stated that either one or both of their parents were pious, and that they received early religious education. It also appeared that there were present natives of five different countries, and that their average age was 35½ years.

This exercise was a most interesting and instructive one, calculated to strengthen the hopes and encourage the faith of the doubting, as they heard some of those devoted men, on whose christian character they relied with the most implicit confidence, expressing themselves with trembling in regard to their evidences of piety, and declaring that they must trust entirely to the grace of God as it is in Christ Jesus.

REPORTS OF LABORS.

At the conclusion of this exercise, the General Agent and Colporteurs gave a detailed account of their manner of labor, the state of their fields, and the success that they had met with. We give a brief statement of some of these reports.

Rev. H. B. Holmes, General Agent for Massachusetts, explained his method of raising funds. He goes to the pastors, feeling that they love the cause of Christ and benevolence, and sympathising in their toils and responsibilities. The great question in his mind continually is, "How can I best promote the cause of our Savior?" He desires to keep his heart constantly warm with love to Christ and to the souls of perishing men. He never appeals to selfish motives, but always to individual responsibility. He explains the object of the Society, its catholicity, and the character of the books, being the very cream of christian literature. When presenting the colporteur system, he shows the necessity of it, that the hand of God is evident in furnishing the men, the adaptation of the men to the work, and the evident blessing of the Holy Spirit attending it. The people will not hold back if they feel this. He spoke of his work as being a most delightful work, and said that he does not know what a cold reception is. One secret of his success may be found in the fact that he is careful regularly to observe the Sabbath morning concert for prayer.

Rev. Shepard Wells was for 2½ years a Volume Agent in Tennessee, Kentucky, Northern Alabama and Mississippi. His object was to give the work character, and to leave the impression that it was God's work bearing on the spiritual interests of the community. One great object was to bring distinctly before the people the character of the books, for which purpose he became himself intimately acquainted with them, so that he could apply the proper books to any given state of mind. He never asked a person to buy a book, but would seek so to interest them in the character of the publications that they would be desirous of purchasing. He would apply particular books to particular cases after conversing with individuals on the subject of their salvation. If persons were impenitent, he would endeavor so to interest them in the books they purchased that they would be anxious

to read them. In this way he circulated about 25,000 volumes in a small portion of his field, though the times were hard. He had much encouragement from the first. A pastor told him that five young men near the Hermitage were converted from reading Baxter's Call. A man, his father and two brothers, all infidels, were converted by reading Nelson's Cause and Cure of Infidelity. One copy of Nelson proved the means of the conversion of two prominent individuals, (one a member of Congress,) who commenced religious meetings that resulted in the conversion of over 200 souls; they attributed it all, under God, to *that book*. There were many other individual instances of hopeful conversion. The blessing of God rested richly on the work.

Mr. A. J. Bourne has been a Volume Agent and Colporteur in New England for nearly 3½ years. As he enters a place to prosecute his work, his first object is to secure the approbation and co-operation of all the evangelical ministers. This gained, he addresses their congregations, speaking of the origin, design and progress of the Society, the influence of the infidel and irreligious press, the evangelical character of the Society's publications, and the adaptation of the work to the state of the country, especially in meeting the different classes of errorists. He has secured co-operation from all evangelical denominations, has put in circulation about 25,000 volumes, and finds the interest in the Society constantly increasing on his field. He has found great delight in the work, has had his own soul richly watered, and, if any where, has seen the revival spirit in the voluntary laborers who have assisted him.

But we have not room for the statements made by the other General Agents, and by other Colporteurs laboring in New England and in New-York among the native and foreign population. Our hearts were cheered at the reports of their success, and we felt, as we saw their devotion to the work, their attachment to the ministry and their prudence and discretion, that the work was in safe hands, and with God's blessing would be crowned with rich success.

GENERAL SUBJECTS OF DISCUSSION.

Our limited space also forbids us to give more than a mere outline of the topics that next came under discussion. They

were the principles on which the Society is based; its evangelical character, uniting christians of various names in efforts to diffuse the principles of our common faith, "Christ and him crucified;" the agencies employed, which are mainly the christian press and personal christian effort in diffusing the publications; the Domestic Department, in which was explained the organization of the Society, its Officers and Committees, the Society's House and the operations carried on in it, Printing, Binding, &c.; the Financial Department, agencies employed, the manner of raising funds, with statements in reference to the present and prospective financial state of the Institution; the extent of the Society's operations abroad, its relation to the Missionary Boards and to the Continent of Europe; the Department of Colportage, its history, the character and qualifications of colporteurs, and their practical duties; the relations of the Society to other benevolent Institutions engaged in the great work of evangelizing the world, &c.

It is believed that every one present had forcibly impressed upon his mind a more distinct idea than perhaps ever before of the magnitude and extended relations of the Society, and that each one retired from the meeting with a feeling of increased responsibility, and of his need of Almighty aid to sustain him in his arduous work.

DR. ALEXANDER'S REMARKS ON THE CORRUPT PRESS.

While the subject of the influence of the Press for good or evil was under discussion, the Rev. Dr. J. W. Alexander, who has given much attention to this point, made a few very eloquent and impressive remarks. He said it was not possible to exaggerate the evils of the cheap printing of the present day. *It is a curse.* We hope to change its influence He had never been so alarmed as during his travels this summer. Every where had the vile trash, the *yellow covered literature*, and the cheap novels that are sent out from the presses in this city, been obtruded upon his notice. The country is flooded with it. When visiting "the Great Britain" a few days before, he found in its lowest depths a man perusing a vile publication. Go down this very Nassau-street and you will see unblushingly exposed in the windows of shops, books

and prints that not only shock the eye of modesty, but pandering as they do to the lowest appetites, are eminently calculated to deprave the mind and inflame the worst passions of the soul. He had made it a matter of conscience to look into this subject, and to see what was the character of these publications that are sent out in such vast numbers. The increase of this kind of books is dreadful; the stream runs blacker and deeper every day. Infidel books are published in vast numbers. They are translated from European languages and sold here in Nassau-street. The press is used here extensively to print Infidel publications for the South American States. He spoke of Eugene Sue's writings as being most dangerous: he has a wonderful power of exciting the basest passions of the heart. His "Wandering Jew" is said to be an attack upon popery, but it is also an attack upon the foundations of all religion, and we get something worse than popery when we take what Sue offers in exchange for it. He spoke powerfully upon the necessity of pastors uttering their loudest warnings against this kind of reading in public and private. He had thought it worth while to preach upon the subject, and to instruct his congregation as to what they ought to read. He would also use the fact that this corrupting and poisonous literature is so generally spread, as a powerful argument for circulating religious publications. In his opinion some of the publications of this Society, in a literary point of view, would yield to none, and might be given to the most refined and intelligent.

PECUNIARY RESPONSIBILITIES OF THE SOCIETY.

While the financial condition of the Society was under consideration, the facts appeared, that for *six months* ensuing, the salaries of the one hundred and sixteen Colporteurs and other Agents now laboring for the Society, with their usual travelling expenses, will amount to about $22,000; books for gratuitous distribution $9,000; bills sanctioned and notes payable in bank $25,600; proposed foreign appropriations for the year $20,000, making $76,600 that should be paid before April 15. These facts, though surprising and alarming, did not depress the spirit of the meeting. They saw that the Society had been engaged in an aggressive work upon the kingdom of Satan—

that they had only entered fields which Providence had plainly opened for them. They were confident that the cause was dear to God and that he would sustain it. A new love for the Society seemed inspired in the breasts of all. One of the General Agents of the Society at Boston said he could not retire till he had made his own personal contribution. Others expressed the same sentiment; and with a noble generosity those present subscribed from their limited means the sum of $640; thus showing their appreciation of the work, and their unwillingness to have it curtailed in any of its extensive operations.

CONCLUDING EXERCISES.

The closing exercises of the meeting were of a devotional character. A number of brethren from the fulness of their hearts poured out their feelings of interest in all around them and the great cause in which they were enlisted. The hearts of all were touched. The presence of the Holy Spirit seemed to rest upon them. We felt that God was with us, and as a beloved German brother expressed it, like Peter on Mount Tabor, we could say, "Lord, it is good to be here."

The Hon. T. FRELINGHUYSEN closed the services in a most happy and effective address. He spoke of his deep emotion while sitting here. He had always regarded the colporteur work with the deepest interest, and all that he had seen of it increased his convictions that God means to magnify it to his own glory. The laborers are a consecrated body of men, who go forth to meet their fellow-men by the wayside and the hearthstones, carrying the best preachers the world has ever known, with which, accompanied by their faithful personal labors, they would present motives to lead sinners to Christ. It is a blessed instrumentality to multiply Harlan Pages over the world. While he was lying on his bed it was a happy thought that there were men at work, whose sole object was to bring the claims of God to the consciences of the people.

He felt it a spiritual privilege to be here; and referring to another precious meeting held here the last winter, said, I don't know what this upper chamber will get to be if we have many more such delightful meetings. He did not wish to know what the denominational differences of these brethren

were: they were, as he trusted, all one in Christ, and that was enough. The day is coming when God will bring them all home, with their arms full of the ingathered harvest to his own glory.

Mr. F. then led the hearts of all to the throne of grace. After singing the Doxology the senior Secretary pronounced the benediction, and the meeting adjourned. But the influence of that meeting will remain in the hearts of all who were present. They will carry it with them as they go to their fields, and we shall look, and not in vain we trust, with the Spirit's blessing, for outpourings of grace to follow them as they go out among the churches and the desolations of the land. Let each one see to it that the flame here kindled does not expire, and many an icy heart brought within their influence will melt, many a cold or lukewarm christian have the slumbering fire of sacred love awakened in their breasts.

We look back to this meeting with thankfulness and gratitude. During its session of nearly four days, not a jarring note was heard: one feeling of love and of devotion to the work of leading souls to Christ seemed to pervade every heart. It was stated at the close of the meeting that there were members of seven different evangelical denominations present, but not a word had been said that would have indicated it. We felt our hearts drawn out towards one another, and as we repeatedly bowed in prayer and joined our voices in songs of praise, we felt that it was a glorious work in which we were engaged, that it was blessed of God, and would succeed. We left the meeting with an increased determination to devote the energies that God has given us to the spread of his cause, and to carry the means of spiritual instruction and grace, as far as in our power, to those who are living without them, until he shall cause the Sun of Righteousness to shine upon the dark places of our land and world, and this moral wilderness to bud and blossom as the rose.

COLPORTEUR SONGS,

Written for the American Messenger,

By Frances M. Caulkins,

NEW LONDON, CONN.

COLPORTEUR SONGS.

THE COLPORTEUR.

What courteous stranger at the door,
Bowed with his burden, stands?
He brings, perchance, a precious store
Of gems, or pearls, or golden ore,
Or tidings from far lands.

His bearing frank, his gentle mien,
A welcome entrance win:
The shining seal of heaven is seen
Imprinted on his brow serene,
Proclaiming peace within.

See, he unlades!—his ready hand
The imprisoned wealth betrays;
Light breaks from every bursting band—
The loosened gems like rays expand—
The diamonds, how they blaze!

Not earth's poor sparkling dust—not gold—
Not gems from sea or mine:
The soul's rich wealth is there unrolled;
The noblest words of worthies old,
Thoughts high and songs divine.

His gems are *books*, and fervent *prayers*,
Warnings and counsels kind:
Letters from his dear Lord he bears,
And news from heaven of high affairs,
For man's great good designed.

Gems rich in light—the *Call*, the *Rise*,
The *Progress* and the *Rest;*
Persuasives, *Guides* to yonder skies,
Alarms, *Appeals* and *Counsels* wise,
And *Fountains* for the blest.

The pens that traced these words of fire
Dipped deep into the heart:
See! they convince, persuade, inspire;
Breathe peace, wake ravishing desire,
And hope and joy impart.

Hark! for the stranger's voice is heard,
Waking the slumbering mind:
Tears fall like rain-drops at his word,
And list'ning hearts like leaves are stirred
When breathes the sweet south wind.

He speaks again, in accents low,
Of Christ and all his love;
His mingled cup of myrrh and wo,
The pangs he bore for man below.
The throne he fills above.

Book-bearer!—O what name more blest,
More welcome to lone hearts!
He brings a gem for every breast—
A stranger came:—a cherished guest.
A bosom-friend departs.

On! on! The light thou bear'st impart;
Sow thick the golden seed;
Through every door, on every heart
The sun-beam of the Gospel dart;
Speed with thy jewels, speed!

THE COLPORTEUR'S SONG.

(Tune, *What is Life?* Sacred Songs, 314.)

On through woodlands dark and dreary,
  Though my lonely course I take,—
Climbing now the mountains weary,
  Threading now the dangerous brake,—
Sweetening solitude with prayer,
Cheerily my books I bear.

Night to me can bring no terror,
  Deserts lone no chilling fear;
Christ within, my shield from error,
  Faith and Hope my way-mates dear:
All around me angel-throngs,
Holy thoughts and heavenly songs.

Oft I taste divinest pleasure
  By the way-side as I read:
Opening here and there my treasure,
  I upon its honey feed.
Every sentence there enrolled
Thrills like music—shines like gold.

O how sweet to dwellings lonely
  Leaves of heavenly truth to bear!
Dropping print where printing only
  Comes to bring salvation there:
Kindling in each house a flame
With my Savior's glowing name.

Baxter's heavenly *Rest* possessing,
What a glow it spreads around!
Vacant shelves receive the blessing,
Lonely hearts a friend have found.
He who brings the welcome guest—
He who takes him—both how blest!

Bunyan, O thy precious dreaming,
How it charms the listening ear!
Young and old, with faces beaming,
Group the *Pilgrim's* tale to hear:
Learning from the lessons given
All the wondrous way to heaven.

Nor in vain to bosoms thirsting,
Flavel, does thy Fountain flow—
Stricken hearts, with anguish bursting,
Owen points you where to go.
Weary pilgrim, seeking rest,
Wear these jewels on your breast.

Thus with hymns and heavenly musing
Daily I my course pursue,
All my single talent using,
Loving well the work I do,—
Trusting in my Savior's care,
Cheerily my books I bear!

THE COLPORTEUR'S WELCOME.*

By darksome forests shaded o'er,
A rude log-cabin see:
The mother sits beside the door,
Her children at her knee.
She hears far off an echoing voice,
She hears a foot-fall light;
Her heart leaps up, she cries, "Rejoice!
We shall be blest to-night.

"The evening wind a murmur brings
Of some good angel near;
And hark! I hear the song he sings
In accents low and clear.

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* "In passing through a very destitute neighborhood I called on Mrs. M——, who told me she had not had an opportunity of going to meeting any where for years; she did not live near any place of public preaching and had no conveyance; desired much to join some christian church, but never had an opportunity. I knew her husband was a dissipated man and very poor; yet I saw before me a delicate-looking woman, surrounded by ten bright, interesting children, the eldest about sixteen, all looking clean and neat; and she informed me she had taught several of the eldest to read, though they had never been to school. I asked her what books she had? She replied, *two pieces of spelling-books and a part of an old Bible.* I gave her a volume in the name of the Society; and while in the midst of her children (to whom I gave Tracts and one or two small volumes) she expressed her sincere thanks, tears of gratitude gathering in her eyes. I also procured her a Bible."

Letter from the Hon. F. E. M——, of Kentucky.

I see him through the trees advance,
Along the path-way sure;
I know his kind, his cheerful glance—
'Tis he—the Colporteur!

"The brightness of his presence shines
Before him on the way:
Haste, haste, my children, through the pines,
And guide him lest he stray.
That voice I know a blessing bears,
That hand a balm to cure;
The grief he cannot heal, he shares—
God bless the Colporteur!"

"O welcome from thy weary way,
Come in, thou long desired!
Come in, we'll wear the night away
With prayers and songs inspired.
No Sabbath-bell salutes our ears,
No preacher's doctrine pure;
No book of God our fireside cheers—
Thrice welcome, Colporteur!

"Borne down by sin, I daily groan,
Salvation is my cry;
These few worn gospel leaves, alone,
Have pointed me on high:
Hast thou no heavenly gift to charm
The anguish I endure?
No Sharon's Rose, no Gilead's Balm
For me, O Colporteur?

"I've heard that thou dost jewels bear
That burn like stars at night;
Rich gems engraved by masters rare,
And filled with heavenly light.
O give me one, from tempting sin
My weak heart to secure;
I'll keep the talisman within,
And bless the Colporteur."

O not in vain that touching plea,
The wife's, the mother's prayer;
Instruction, like a planted tree,
Shall make that desert fair.
The word of God—books—heavenly light,
The Gospel, free and pure,
By these we track thy pathway bright.
O heaven-sent Colporteur!

THE COLPORTEUR'S APPEAL.

WRITTEN FOR THE LADIES' COLPORTEUR ASSOCIATION OF THE MERCER-STREET CHURCH, NEW-YORK.

The Colporteur sat by a fount in the wild-wood;
Unloosened, his treasures were spread on the ground;
The Psalm for the aged, the sweet song for childhood,
The Bible, the volume, lay shining around.

He mused—in his bosom a bright lamp was burning—
He lay down to rest, but he soon knelt to pray;
For his heart o'er the lost and the lonely was yearning,
O'er men that like leaves were fast dropping away.

So white was the harvest that spread out before him,
So vast—and the reapers so few in the glade;
He grasped in his anguish the mercy-seat o'er him,
And clung to the robe of his Savior for aid.

"O Father! Redeemer! behold, men are dying!
"O who will bring food to the famishing mind?
"Unlettered, ungospelled, these wide wastes are lying,
"No balm for the wounded, no light for the blind.

"O God! give us seed in these lands to be sowing,
"Give us tongues, give us feet with thy tidings to run;
"Let Zion's young host o'er the mountains come flowing,
"There's room for a thousand where now is but one!"

He ceas'd—and sweet Patience, like down falling round him,
Suffused him with peace as he went on his way;
And the bright angel Hope cheerly cried, as she found him,
"There's light in the East! 'tis the breaking of day!"

Is it so? Are our true hearts their efforts all blending,
To publish, to scatter, to pour out truth's tide?
Are the beautiful feet to their missions ascending—
The printed truth running swift by their side?

O thou who didst watch thy dear Lord in his prison,
Sweet WOMAN! stand forth and advance his high throne:
As then thy blest voice cried, "The Lord, he is risen!"
So now let *thy word* and *thy works* make him known.

There is wilderness yet—there is darkness like Edom;
O ne'er let the mighty Book-banner be furled
Till the star-light of knowledge, the moon-light of freedom,
The Gospel's clear sun-light illumine the world!

END.

NARRATIVE

OF THE LATE

REVIVAL AMONG THE NESTORIANS.

READ AT OROOMIAH, PERSIA,

AT THE

ANNIVERSARY OF THE MISSION,

HELD SIMULTANEOUSLY WITH THE MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

September, 1846.

BY DAVID T. STODDARD,

A MEMBER OF THE MISSION.

BOSTON:

PUBLISHED BY THE BOARD.

Missionary House, 33 Pemberton Square.

1847.

The following account of the remarkable work of grace among the Nestorians, was read by the Rev. David T. Stoddard, in the presence of his brethren of the mission, for the encouragement of their faith, at the meeting which this mission, in common with most of the others under the care of the Board, held, a year ago, on Thursday, while the Board was assembled at New Haven. A copy of it having been forwarded to this country, though without any expectation that it would be published, it is believed that an edition will be acceptable and useful among the friends of the cause.

NARRATIVE.

The scenes of the past few months we can never forget. They form an era in our missionary life, and around them will always cluster many of our happiest recollections. We may indeed have witnessed similar scenes before, but not in similar circumstances. It was the first general awakening in a church which has slept for ages. It was in a land of darkness and the shadow of death. Years of toil had passed away; much precious seed had been sown, and the laborers were earnestly waiting for the harvest. One trial after another had arisen and threatened to overwhelm us; and had not our faith been reposed on an Almighty arm, it must certainly have been shaken. It was at such a time in our history, in a place and under circumstances of such deep interest, that God appeared for our help. The windows of heaven were opened, and a blessing so rich was bestowed, as to convince not only ourselves, but the most unbelieving around us, that the work was the work of God. Is it any wonder, then, when converts here in scores first joined their voices with ours in singing redeeming love, that we were the subjects of new and very peculiar emotions!

We may hereafter, brethren, see glorious things in the Nestorian church. The time may come, God grant it come *speedily*, when this whole people shall be knit together in love, reflecting on all around them much of the purity and blessedness of heaven; when they shall go forth with willing hearts to carry to other countries the news of salvation by Jesus Christ. But it may be doubted, even should these bright anticipations be fully realized, whether the events of any coming year will, like those of the present year, cause so many cords to thrill in the missionary's heart. If ever we catch the spirit of the upper world, if ever we adore the riches of that grace which can transform a cursing rebel into a praising saint, if ever we receive a fresh anointing from above, and go forth anew, cheered in our work and exercising a living faith, it must be when we are witnessing around us these proofs of the mighty power and the tender mercy of God.

Our first emotions have now in some measure subsided; and while we are sufficiently remote from the season of the deepest interest to pronounce a deliberate judgment on its character, we are also sufficiently near to recal those scenes in much of their freshness and power. It seems highly proper, therefore, that on this interesting anniversary, we should retrace the way in which we have been led, and again offer up our thanksgivings to God.

In speaking of this revival, as the first general awakening among the people, it is not intended to disregard or undervalue what had been previously accomplished. It is as true in the moral as in the natural world, that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." God may indeed sometimes set aside those laws, and suddenly display among a people, sunk

in ignorance and besotted by sin, the scenes of Pentecost. But that his ordinary method is a different one, to prepare the harvest by the alternation of sunshine and rain, and the silent and gradual operation of his Spirit through the Word, the experience of the church, in every part of the world, will abundantly confirm. And to one who considers how, previous to the establishment of this mission here, ignorance, superstition and sin had completely usurped dominion; how the doctrine of salvation by good works, instead of faith in Jesus Christ,—a doctrine which differs little from that of the Koran or the Hindoo shasters,—had superseded evangelical truth; how conscience was deadened by long and unrestrained courses of sin, and how well nigh obliterated were all traces of holiness of heart and purity of life; it will not appear strange that the people were not at once transformed, as if by miracle, into the children of God. To master this language, so that the truth should fall on the mind with its native energy; to become familiarized with oriental habits of thought and feeling; to overcome the prejudices, which the mere fact that we were strangers would be likely to create; to convince a people who knew nothing of benevolence, that our sole object was to do them good; to bring forth from the mould and the dust of ages the word of God; to pour light on their darkness, and hold up before them the naked truth as it is revealed in the gospel, till it should produce its appropriate effect, and bring men to the cross of Christ; —this was not the work of a day, or a month, but to be accomplished only by the blessing of God on long, persevering, prayerful labors. And though it becomes me not to say that the brethren were as humble and devoted as it was possible for them to be, or that they realized the blessing at the earliest possible moment, it yet seems evident that their labors were very far from

being in vain. When we visit remote districts, or penetrate the recesses of the Koordish mountains, we find multitudes who are probably fair representatives now, of what the people of Oroomiah were twelve years ago. And we must all in such cases have been struck with the greatly superior knowledge and intelligent conviction of the truth, which we see in numerous villages around us, even where not a soul has been led to the cross of Christ.

But passing by the time which had elapsed previous to my own arrival here, in regard to which I am of course in a measure ignorant, I will simply remark that, during the three years I have spent in Oroomiah, there has seemed to me to be a constant and by no means insignificant progress in our work. Indeed, notwithstanding the fact that I came to this field with raised hopes and the impression so common among our American friends, that this was one of the most interesting missions of the Board, I have never seen the time, even amid the trials which have assailed us from every quarter, when there did not appear to me much to encourage the Christian's heart. In regard to the religious interest the first winter after my joining the mission, it may be stated that, while its results were far from what were hoped for, it was yet a decided aid to our work, and brought forth some genuine fruit to life eternal. And from that time to the present, especially among the teachers and members of the seminaries, there has been a more intelligent apprehension of religious truth, and a deeper sense of obligation to God.

After the male seminary had been reorganized, and the female seminary placed on a more permanent basis, and the members of both brought fully under the influence of the mission families, there was soon a great change for the better. There was less noise and confusion, less rudeness and insubordination, less petty

quarreling between different members of the schools. The older ones, especially, acquired a degree of self-respect, to which they were before strangers. Profanity and thieving, which, three years ago, were not at all unfrequent, almost entirely ceased, and there was, outwardly at least, much respect shown for the Sabbath and the preaching of the gospel. Frequently also we were permitted to witness solemn attention to the truth, and a conviction of its deep importance; while among the girls there had been repeated anxiety about the salvation of their souls, and the habit, on the part of many, of secret and earnest prayer.

I mention these improvements in the manners and characters of our pupils, not, so far as the seminary under my own care is concerned, to reflect credit on the superintendents, but as evincing the superiority of our present system, and the preparation which actually existed for the powerful revival of God's work. It is my decided impression that, had we been more faithful to our charge, happier results, and at an earlier period, might have been witnessed; and I see no reason why they might not have been witnessed even years ago, had it been practicable to adopt the same course of instruction and discipline.

Towards the close of last December, a few weeks after the seminary had been assembled and organized for the winter, I was absent at Tabreez a short time, on business for the mission. The superintendence of the seminary was thus temporarily intrusted to Mr. Stocking. During this interval, Mr. Stocking several times, at evening devotions, observed deep seriousness on the countenances of our pupils; and on my return, he had a decided impression that we were on the eve of a revival. This impression he communicated to some others; and I feel assured that there was in the hearts of different members of the mission, a longing desire, accompanied by earnest

prayer, that such a blessing might be realized. The religious feelings of John had also, about this time, received quite an impulse; and, with more ardor than judgment, he wrote once on the wall of the school room, whither he had retired for secret prayer, "O my dear Savior, do come and convert this school." Justice, however, obliges me to say in regard to myself, that, while I was hoping for an outpouring of God's Spirit during the winter, I did not see the evidence of its being so near at hand. When the revival commenced, therefore, I was more impressed with its suddenness and power, than those who, with more zeal and faith, had been laboring and longing and watching for the blessing.

Such was the general state of our seminaries, and such the feelings of the brethren, at the beginning of this year. On the first Monday in January, (a season so extensively devoted to fasting and prayer for the success of missions,) two of the older girls in Miss Fisk's school lingered after prayers, till their companions had retired, and, with considerable feeling, requested permission to spend the day alone in seeking the salvation of their souls. The request was of course granted, and from that time their convictions deepened, till, a few days after, they were found sitting at the feet of Jesus. One of these precious first fruits, after several months of distressing disease, which she bore with the most exemplary patience, peacefully reposed her all on the Redeemer, and went to join in the praises of the heavenly world. The other still remains with us, giving striking and daily increasing evidence to all around her of the great change which has been wrought in her soul.

With the exception of these two cases, nothing of very special interest was observed in either seminary until the nineteenth of the month. At Seir, however, Nicholas, a man in the service of the mission, had been under deep

convictions of sin, and Mr. Perkins was cherishing the hope that he was truly born again. His case was a deeply interesting one, from the fact that he was awakened to a sense of his lost condition, when almost all around us were quietly slumbering in sin. The blamelessness, the activity in doing good, which he has exhibited since that time in his Christian walk, has given the best of testimony to the sincerity of his repentance; and we regard him with peculiar interest, as being the only pious *Armenian*, with whom we are acquainted in the whole of Persia.

On the nineteenth of January, a number were simultaneously and deeply affected in both seminaries, and came to us inquiring what they must do to be saved. This fact was the more remarkable, as the seminaries are entirely distinct, and there had been no communication between the respective members. From that time the interest rapidly increased, till on Wednesday evening, two days after, as I was going to the preaching service with one of the brethren, we heard the voice of prayer, intermingled with sobs, on every side. All who were present in the seminary that night, will remember the deep solemnity that pervaded the audience. We closed the exercises, and were about to retire, but no one moved from his seat. And it was not until the meeting had been considerably protracted, and the boys had been told to return to their rooms, that they seemed willing to leave us. I had, however, no sooner reached my study, than it was filled to overflowing with anxious inquirers; and there, with emotions which I can never describe, but which we can all appreciate, I unfolded with faltering tongue the gospel of Jesus Christ to one company after another, till near midnight. It was indeed a time long to be remembered. The worth of souls and the love of Christ presented themselves with amazing force to my mind; and I felt as though I could not long sustain such crushing responsi-

bility. The morning brought with it a repetition of similar scenes. Rising very early from troubled sleep, I found inquirers waiting to be guided to Jesus Christ. And it was an unspeakable relief to meet with two, who seemed ready, deliberately and solemnly, to form an everlasting covenant with the Lord. Their convictions had been so pungent and their views of the way of salvation were so clear, that, as in the case of another individual some years ago, I felt a hope, amounting almost to confidence, in the reality of the change. And after nine months' trial, I think of no members of the seminary, who have given more uniform and decided evidence of piety.

It was about this time that the animal excitement, which had for several days been naturally, if not necessarily, awakened in the little community, began to die away, and some to relapse quietly into their former indifference. With the older and more reflecting, however, it was otherwise. Ten or twelve of these remained on Thursday in a state of deep conviction, which seemed in some cases almost to overcome their physical powers. Yonan of Ada, particularly, lay tossing upon the floor the whole of Thursday night, begging for mercy, and there was serious reason to apprehend that he would fall into a fit. The natural clearness of his mind and his familiarity with gospel truth, added to the continued warnings he had received, and his repeated attempts to stifle the convictions of his conscience, all now heaped fuel on the fire, and he seemed overcome with horror. Such feeling could not be long endured, and on Friday he, with a number of others, had his mouth filled with the praises of redeeming love.

It will be remembered that Friday was set apart by the mission for fasting and prayer; and we must believe that our united supplications that day were not in vain. In the evening those most interested were gathered from both seminaries into Mr. Stocking's upper room. The

assembly was exceedingly solemn, while the nature and office-work of the Holy Spirit was unfolded to them, and they were urged to embrace this golden opportunity, and fly from the wrath to come. On one side were seated the girls, with heads bowed down and sobs which they strove in vain to repress; and all who were present, from the priest to the youngest child, seemed to feel deeply the realities of eternity.

The following Sabbath found ten of our pupils, and quite a number in the female seminary, rejoicing in hope of the glory of God. Deacon Tamu, who had tried me much in the seminary by his levity the preceding week, was now trembling from head to foot, an anxious inquirer. Priest Eshoo also remained in his seat after meeting, his face buried in his handkerchief; and when Mr. Stocking took him affectionately by the hand, he burst into tears. Thus were strong men bowed down at that time by the mighty operation of the Spirit of God.

Such is a very imperfect outline of the first week of the revival. The brethren who were necessarily absent at Seir, cannot by such a description, nor indeed by *any* description, form an idea of the solemn and deeply affecting scenes through which we passed. The commencement and progress of the work up to this period, had been so like a rushing mighty wind, that I doubt if our physical systems could have borne the pressure, had it been continued to the same degree for many days longer.

After this time, the work advanced more gradually, but still with great power, evincing to all who saw it that it was the work of God. Both seminaries, for many weeks together, were in a state of deep solemnity, and events of thrilling interest were daily occurring. I regret much that I am in possession of no statement of individual facts in the female school during this period, so that I am obliged to confine myself principally to those which fell under my own observation. It may, however, be well to

remark, that the convictions and conversions in both schools were substantially of the same character, and both exerted a similar and very powerful influence on the villages around.

The case of two Catholic young men, formerly Nestorians, with whom the brethren are now well acquainted, seems to me to possess a peculiar interest. Coming as they did and begging for admission to the seminary, and when refused, urging their suit with the greatest importunity; granted at last some of the privileges of the school, but considered rather as intruders than pupils; it was quite affecting to see them almost immediately under conviction of sin. They came to me with heavy hearts to inquire what they should do to be saved. It was interesting also to see the amount of doctrinal knowledge they possessed, and their deep sense of the plague of their hearts. No doubt they were rescued by a kind Providence from Catholic influence, and brought to us, that they might be guided to Jesus Christ. They seemed to be overcome with the idea that they had ever forsaken the more simple worship of their fathers, and provoked God by bowing down to images; and many times expressed their gratitude, that such vile prodigals were allowed any place among his children. One of these young men possesses excellent talents, and is able to do great good among his people. Both of them have, up to this period, walked worthy of their high vocation, and are, we may hope, growing to the stature of perfect men in Christ Jesus.

It will be remembered under what circumstances of peculiar interest, the tailor now with us was hopefully converted. Brought providentially to our yard just as the revival commenced, and listening daily to the conversation of those anxious and those rejoicing around him, he learned that he was a lost sinner, and consecrated his all to the Lord Jesus Christ. During the whole spring and summer, he has apparently walked with God and has in-

terested all who know him by his humble and childlike deportment. Though hardly able to read correctly in the modern language, and of course inferior as a scholar to the youngest member of the school, he yet commands the respect of all, and exerts a very happy influence on the side of Christ.

But not to dwell longer on individual cases in the seminaries, I will only allude to one, which occurred at a much later period, and with which the brethren may not all be familiar. During the past summer while our school was in session at Seir, an orphan about sixteen years of age came from Alcai to visit us and apply for admission. He stated that he had been a member of the seminary some years ago for a short time, and earnestly desired again to enjoy its privileges. Having much pressing business at the time, I told him he might remain, until I could attend to his request. Two days after, either by accident, or prompted by curiosity, he found his way into a room, where some six or eight of the boys had assembled for prayer. During the progress of the meeting, he seemed deeply affected, and with tears streaming down his cheeks, came inquiring the way to the cross of Christ. As the converting influences of the Spirit had at the time been withheld for several months from the seminary, the appearance of this new comer produced an unusual solemnity. His feelings for some days increased in intensity, his convictions were decidedly pungent and clear, and he at last expressed the hope that he had committed his all to Jesus Christ. From that time he appeared to be a true hearted disciple, and I not only made him a member of the seminary, but gave him a place in my affections. Since the dispersion of our pupils, he has several times spent the Sabbath with us at Seir, and confirmed very much by his interesting appearance, our favorable opinion of his piety.

The revival in the two seminaries advanced, with little diminution of interest or power, for about two months. At the close of that time, fifty of the pupils had been hopefully converted, and were exhibiting a delightful example of Christian fellowship and love. Their very uncommon prayerfulness, and their earnest solicitude for the conversion of their friends and of the entire people, are yet fresh in our minds and cannot fail to swell our hearts with gratitude to God, as we review the past to-day. Deceptive as is the human heart, and liable as even the best and most discriminating of men have been to mistake as to the genuineness of conversion, it was not strange that in some few cases our feelings were severely tried. But notwithstanding this, it is to be recorded with devout wonder and thanksgiving, that the very great majority of those, who were hopefully brought to Christ in the seminaries last winter, are to-day testifying the sincerity of their repentance by humble and prayerful lives. Scattered during this vacation among the people, they are every where, so far as I can learn, both males and females, active in doing good, and exerting a powerful influence in winning men to the truth.

In an account, however brief, of the revival in our seminaries, the important fact should not be overlooked, that those who had been longest under our influence and received most religious instruction, were the first to yield to the claims of the gospel, and in general have been the most consistent in their Christian walk. It has sometimes been thought, from the trials which the mission has had with some of those, on whom special pains had been bestowed, that our efforts in their behalf had been worse than useless. But when God's time came to pour out his Spirit, we were privileged to see those very individuals, before so hardened in sin, sitting with the greatest docility at the feet of Jesus, and laboring in the foremost rank for the salvation of their people. One who is well ac-

quainted individually with these converts, cannot but feel, that all their acquisitions are now an aid to them in the great work of making known the gospel, and will look to those who have had the longest and most faithful course of instruction, as most likely to fight manfully the good fight of faith.

It should also be mentioned more distinctly than it has been, that this revival in the seminaries began and progressed without any array of means. It was not by protracted meetings, nor anxious seats, nor appeals to the physical feelings, that this great work was advanced. We all remember that we were behind, rather than before, the current of feeling. When we were hardly aware that God was among us, and perhaps even before we had, with weeping and mourning, prostrated ourselves at the mercy-seat, we were surrounded by a crowd of inquiring sinners. And from first to last, not a single extra public meeting was held, and very little change made in our established arrangements. If ever there was a work, which was by pre-eminence entitled to be called the *Lord's work*, it is the one which we have witnessed this year in Oroomiah. And while we should devoutly bless God, that we have been permitted to bear any part, however humble, in its advancement, we should beware how we assume the least degree of praise to ourselves. "Not unto us, O Lord, not unto us, but unto thy name give glory."

It was not long after this work of grace commenced in the seminaries, before its influence was felt among all in our immediate employ. Several of the prominent priests and deacons on our premises, including the teachers in both seminaries, who had most of them for years been hoping that they were Christians, throwing all their former dependences away, joined with our pupils in suing for mercy. The printers were also reached; and several of them, who had been excedingly depraved, were found

clothed and in their right mind at the feet of Jesus. And that brother, whose circumstances enable him most correctly to judge, informs me, that after so long an exposure to temptation and the corrupting influences of their people, at least five of them appear to be meek and humble Christians. Natives employed in our families were moreover the subjects of this blessed work; and there are few now remaining about us, either in the city or at Seir, of whose piety we may not cherish a reasonable hope.

It yet remains to notice the progress of this revival in the villages; and I regret that I shall be obliged to pass hastily over so interesting a portion of the narrative.

It will be remembered that, a year ago, there was some religious interest in *Geog Tapa*, under the labors of Priest Abraham, John and Moses, and that a few females were hopefully brought to the Lord Jesus Christ. With this exception, there had been in none of the villages any thing like a revival of religion. At Seir, and perhaps at one or two other places, there had been, at different times, special interest in hearing the truth; but (passing by, in the estimate, several villagers of Seir, who belong more properly to the mission premises there,) I am not aware that it resulted in any being born again. This year is therefore distinguished above all others, not only by the precious work of grace on our own premises, but by little revivals in different and distant parts of our field. Hardly had two weeks elapsed, after the first appearances of deep interest here, when the news was spread far and wide. The parents and friends of those in the seminary, and numerous other visitors, some attracted by curiosity, and some doubtless drawn hither by the Spirit of God, thronged in upon us. At morning and evening prayers, at our public services in the seminary, and most of all on the Sabbath, we had thus an opportunity of addressing ourselves to a multitude of strangers. Coming together as they did from a variety of motives, we had all reason

to adore the power of God, which pierced so many of them with the arrows of conviction, and brought them, as humbled rebels, to submit to him. The public instructions thus communicated to these visitors, were faithfully followed up in private, by our pupils and the other pious natives around us. It was very affecting to see these boys and girls taking their friends by the hand as soon as they entered, and begging them, in Christ's stead, to be reconciled to God. In most cases, too, not satisfied with exhortation, they withdrew with them for prayer; and instances were by no means rare, in which a father, a mother, a brother, or a sister, were thus led to Christ, by the instrumentality of these children and youth. I well remember with what affectionate earnestness Sujad the tailor threw himself before his aged grandfather, and entreated him to attend to the salvation of his soul. He seemed neither able to eat nor sleep, till he saw this venerable relative a follower of Jesus. For several days and nights, with an uninstructed tongue, yet eloquently, and with an earnestness that would know no denial, he urged him not to go away till he had given up his all to Christ. And his faithful efforts were crowned with success. That patriarchal old man, as we have repeatedly and from a variety of sources been assured, is now a meek and prayerful Christian; and though he finds scarcely an individual to sympathize with him in his large and wicked village, he is constantly, by his upright and heavenly deportment, commending the religion of Christ.

What a wonderful providence was it, which brought into the fold of the Redeemer, the ignorant and wicked deacon from Tergawer. A little girl from Hakkie became a member of Miss Fisk's school, and during the revival was hopefully led to the Savior of sinners. Her father, proud and self-righteous, soon came down to visit her. The silken cords of love were thrown around him,

and not only his daughter, but other pious natives, pressed on him the truths of the gospel. He heard first with indifference, then with aversion. As his light increased, and the truth flashed on his mind that he was a rebel against God, he rose in opposition. But the time had come for the strong man to bow, and it was not long before he was seen pleading for mercy like a lost sinner. The big tears rolling down his cheeks and his words scarcely finding utterance, he begged to be taught the way of salvation. When asked by one of the brethren, if, in case it were possible for the fires of hell to be extinguished, and he have liberty to live as he had formerly done, he would be relieved of his distress, he replied, that were there no hell, he could not endure to remain the enemy of God. As he was setting out for Tergawer, he expressed the hope that he had given up the unequal controversy, and begged an interest in our prayers. From that time he commenced the career of active benevolence, which has so fully evinced the genuineness of his repentance, and strongly endeared him to our hearts. The labors of this deacon Guergis in Tergawer are unwearied. For months he has given up every other employment, and constrained, as we must believe, by the love of Christ, certainly not by hope of earthly reward, he goes about from village to village, preaching the doctrines of the cross. Almost entirely through his influence, crowned with the blessing of God, the whole aspect of things there has changed. In our recent visit to Tergawer, we were delighted to find in Hakkie, his native village, so deep an interest in the truth, and so many who were inquiring the way to Christ as lost sinners. There is good reason to believe, that as many as twelve individuals there, are truly born again, including two brothers and several other relatives of the deacon, and perhaps also the priest of the village. It should be remembered, that this interesting beginning is in a district where, until recently, all was

wrapped in midnight darkness; where, with the name of Christianity, they were entirely ignorant of the way of reconciliation with God through his dear Son.

In other villages of Tergawer also there has been a rapid process of enlightenment, and some hopefully converted to God. A deacon of Shebanee, with whom many of us are acquainted, is we trust born again, and is said to be scarcely less consistent and active in his Master's service, than the deacon of whom we have been speaking. While we remained in Tergawer, he was almost constantly by our side, and manifested the greatest eagerness to be taught. He unfortunately is able to translate but very imperfectly, and must therefore depend for much of his knowledge of the Scriptures on others. One morning, after some conversation with John about the New Jerusalem, he begged the latter to read to him from Revelation. And it would have done the heart of any Christian good, to see them bending together over the book of life, John explaining the meaning of the Apostle with the utmost earnestness and vividness of imagery, while his companion was deeply moved by the sight, to him new, of the heavenly glories which were thus spread out before him.

But we must not dwell longer on Tergawer. That the Lord has begun a very interesting work of grace there, is abundantly evident to all who have visited it. And owing to the position of the district, and the uncommon providence by which the influences of the revival were introduced there, it seems to have a special claim on our sympathies and prayers. May God grant that that remote and hitherto wild region, may speedily become vocal with his praise.

But the effects of this glorious work of grace have been seen yet farther among the mountains of Koordistan. During the spring, an older brother of deacon Tamu came to visit us from Gawar. He too was convicted of sin, and after several days of deep feeling, bade us fare-

well, expressing the hope that he had devoted himself to the service of Christ. We followed him with our best wishes and our prayers, knowing that he was leaving the region of gospel light, for one in which he would be deprived of preaching, the hearing of God's word in private, the sympathy of Christian friends, and indeed find prayer the only connecting link between him and heaven. We however commended him to God, feeling assured that, if his real child, he would be kept through grace unto eternal life. On our late tour in Gawar, it was delightful to meet this man again, bearing all the marks of a follower of Jesus.

When the seminary was closed in April, Hamis, a younger brother of the same family, who has for several years spent the winter in the seminary, left us to pass the summer at his mountain home. He also having hopefully found peace in believing during the late revival, I urged him to imitate his divine Master, when he should reach that distant and unexplored field, and go about doing good. Some months later, deacon Tamu, on his return from Badr Khan Bey, went also to Gawar. These three brothers have labored together in their native village, making known in public and private, in the house and by the way, the gospel of Christ. The result is that some ten, as these brethren believe, are born again, and the village has become known as far as Marbeeshoo for the wonderful change which has taken place there. We spent a day among the people with great satisfaction, and they were afterwards visited by deacon Guergis of Tergawer, who was no less gratified than ourselves. It may be stated in this connection, that on reaching Baradost, late at night, on our way to Gawar, we were surprised to find this deacon one of the first to come out and welcome us. He had gone there from Tergawer to preach the gospel; and with his customary love for the work, and no other compensation than what Christ will bestow upon

him, he accompanied us to Gawar on foot and back again to his native village, a distance of about a hundred miles. I know of no one who promises to become so useful a missionary as this man in the mountain districts; and the brethren will be glad to learn that he hopes to spend the winter in the seminary, that he may be the better qualified for the work.

But to return for a few moments to the village of deacon Tamu. When we were there, his father lay on a bed of sickness; and as Mr. Stocking was preaching in the same room to an attentive congregation, consisting of the whole population, old and young, the dying man frequently and emphatically joined his words with those of the preacher, affirming that Jesus Christ and him crucified was his only hope. We have rarely, either in Oroomiah or elsewhere, seen a more silent and interested audience; and when we closed, all remained in their places, as if desiring more of the sincere milk of the word. Tamu informed us that, even if he protracted the meetings till midnight, he always found interested and solemn listeners.

The next day the old man died; and though we had ourselves left the village, we received a deeply affecting account of the scene from deacon Guergis, who was present. The burial service was accompanied by preaching, and all the exercises were performed with great solemnity. At evening, as the deacon informed us, he went with Tamu and Hamis to pray by the grave of their departed parent. As they were kneeling down, the elder brother joined them, and on rising at the close of their prayer, they saw three others, who had noiselessly stolen up the hill side, that in the calm evening hour and by the new made grave, they too might pour out their souls to God.

It would be pleasant to remark more at length on this interesting community, and the prospective influence they

will exert in the spread of the gospel among the mountains. But this falls rather within the sphere of the brother who follows me. I am reminded also, by the length of time I have already occupied, that I must be brief.

There are several other districts, as Mergawer and Ooshnook, where, in connection with this revival, the gospel has been for the first time preached by pious natives; but of late we have no definite information in regard to them. It will be remembered that one of the most promising converts in the school, was taken by his friends last spring to Mar Gabriel, and made a priest, contrary to the young man's earnest protestations. He has since been residing in Ooshnook, his native place, where, at the time John visited him in May, he had very much the respect and affection of all around him, and was exerting a happy influence for the cause of Christ. If we may judge from similar cases in Tergawer and Gawar, which have passed under our review, we must believe that his labors will not be in vain.

But notwithstanding these deeply interesting facts, in reference to the remote portions of our field, it is yet true, that the influence of the revival has been mainly felt in our more immediate vicinity. In at least *eleven* villages of Oroomiah, we now find one or more hopeful Christians, beside a number of other places, where the pious members of our seminaries have been spending a considerable portion of the summer, and exhibiting in their lives the power of the gospel. How cheering to contemplate such a result as this! Not only have many souls thus been rescued from eternal death, but beacon fires have been here and there kindled, which we hope will burn more and more brightly, till this whole region shall be lighted up with millennial glory.

In connection with the progress of this revival, in the villages, it is proper to mention, that during the two or

three months previous to the present vacation of the seminary, its older members were in the habit of visiting and expounding the gospel in some five or six different villages every Sabbath. The means of grace among the people have thus been greatly multiplied, and I think we may confidently indulge the hope, if we are faithful to the cause of our Master, that the coming year will be yet more signalized than the past by the outpouring of God's Spirit in the villages. The eight or ten teachers also, who spent the summer with us at Seir, underwent while there a radical change of views and feelings; and I cherish the strong belief that some of them became new creatures in Christ Jesus. These have gone out to scatter evangelical truth in their different village schools and among all with whom they come in contact. How can the rays of light, thus radiating from so many centres, crossing and recrossing and blending with each other, fail to give a far more bright and encouraging aspect to our field, than we have ever yet been permitted to witness?

I have delayed thus far to speak of Geog Tapa, because the work there has been so marked and glorious, as to deserve a separate consideration. The precious seed, which had been sown year after year in that village; the fact that special interest had been manifested there the previous summer; the connection of so many of its ecclesiastics with us as native helpers, and the comparatively large number of its youth in the two seminaries, nearly all of whom were awakened and hopefully converted; the frequent mention of this village, in the letters of the Committee and of our private friends, showing that it was remembered at the throne of grace; all these things naturally led us at an early period of the revival, to turn our eyes to Geog Tapa, and to expect there a powerful display of the grace of God. Nor were we disappointed. The visitors from that place to our seminaries were from the first so numerous, especially on the Sabbath; so many

of our pupils visited there in their turn; and we have been able, by personal labors and by the aid of our most experienced native helpers, to keep the truth so constantly before the minds of the people, that the revival in Geog Tapa has been closely identified, both in its character and results, with that which we have enjoyed on our own premises. Early in February, some interest was manifested in one of the schools, which gradually increased, till many of all classes were deeply moved. About a month later, when the seminaries had a vacation of ten days, I had the pleasure with Miss Fisk of spending some portion of it in that village. While there had been but few conversions, there was a great deal of inquiry, and our pupils expounded the Scriptures every evening in ten or twelve different places to attentive audiences. Every thing was marked by a deep stillness, which indicated to us the presence of God's Spirit. And from that time forward converts were multiplied and the blessed work went on with increasing power.

It would be interesting were there time, to dwell on the particular features of the revival there, and to describe the individual cases, which have during its progress affected us so deeply. Suffice it to say, that there are many mouths, which before were full of cursing and bitterness, that are now filled with the praises of God. An entire change has taken place in the habits and manners of the village. Property has become secure from thieves, to an extent never before known. The name of reviler, or quarreler, or profane swearer, has become one of great reproach. Prayer meetings are frequent, and attended by many who love to pray. The Sabbath is regarded as the Lord's day, and not unblushingly profaned as before by secular employments. And while there are of course many in the village hardened to the truth, and a few who feel the present order of things to be an uncomfortable

restraint, the sentiment of the village is strongly in favor of peace, sobriety, and vital religion. At a recent communion season, a time at which disorders were formerly allowed, scarcely less gross than those which disgraced the Corinthian church, about two hundred remained after the unintelligible service in the ancient language, to celebrate the ordinance in a solemn and reverential manner. The service was conducted with prayer, singing, and other exercises, very much in imitation of our own method; and the pious natives connected with us, who were present, regarded it as one of the most delightful occasions they had ever witnessed. Do not such great changes, in one of the most intelligent and prominent Nestorian villages, promise for us a brighter day than any which has yet dawned upon us? Who, even of the most sanguine of our number, would have believed a year ago, that in Geog Tapa, two hundred persons would this summer have sat with solemnity around the table of their dying Lord, realizing in some measure the meaning of the ordinance?* And whose heart does not overflow with thanksgiving and praise, when he remembers that scores of these are giving consistent and increasing evidence of piety? I am informed, within a few days, that there is not a single vineyard in the village in which there is not at least one praying laborer; and it is well known that the men and women, most of whom cannot read, go to their daily toils, singing along the way the hymns which they have learned from the children in the schools. In the threshing floors, little closets are made for prayer among the stacks of wheat. To these places those who love to pray retire, and closing the entrance after them with a sheaf of wheat, hold communion with God.

* All among the Nestorians, old and young, pious and depraved, have hitherto been accustomed to partake of the sacrament, thinking it had some inherent efficacy in it, as a saving ordinance. Many now in Geog Tapa absent themselves through fear of the curse of God.

As it is a considerable time since I have visited Geog Tapa, I am obliged, in reporting the present state of the village, to rely mainly on others. But it seems to be a fact that hundreds there are in the daily habit of secret prayer; and that fifty of them, exclusive of the members of our seminaries and our native helpers, are born into the kingdom of our Lord Jesus Christ. Quite a number of the hopeful converts are *young men*, who are very active in labors among the people, and who every Sabbath go out to all the villages around to proclaim the gospel.

With a very few general remarks, in regard to the revival, I will close this narrative. And,

I. It must be evident to any one, who has labored much with those under conviction, that they have had in general very discriminating views of truth. The evil of sin, their ruined condition while out of Christ, the excellence and glory of the plan of salvation, have not only been clearly presented to them, but as clearly apprehended and embraced. It has been very difficult for our brethren at the Sandwich Islands, and at some other stations, during seasons of revival, to give the truth a fair, distinct and forcible lodgment in the native mind. From this source, we have here the past season experienced but little inconvenience. It has been interesting and delightful to see what discriminating views of truth were possessed, even by mere children and the most ignorant females. And this, among many other reasons, should give us confidence in the work, as wrought by the Spirit of God.

II. And again, it has appeared to me very remarkable, considering the excitable nature of the people, that there has been so little mere animal sympathy. We at first strongly apprehended it, even among those best instructed, and continually under the watchful care of the mission. But it would seem that our fears were too strong. Neither at Geog Tapa, in Tergawer, in Gawar,

nor any other place, so far as I have been able to learn, has there been any thing which looks like fanaticism. On the contrary, to the praise of God's grace be it recorded, there has everywhere been stillness and deep solemnity. And Dr. Anderson had a correct apprehension of the facts, when he speaks in a recent communication of the work, as "bearing all the marks of a genuine New England revival."

III. It should also be noticed with devout thanksgiving, that there have been thus far very few backsliders. This has struck our native helpers (unaccustomed to revivals, and of course more ready than ourselves to regard every manifestation of feeling as genuine repentance) with great surprise. I have repeatedly been asked by them, "How is it, that these converts none of them fall? Must we not expect to find Judas and Simon Magus among them? Is it not wonderful, that for so many months, ignorant as they are, and exposed to so much temptation, they should be growing in grace and seeming to ripen for heaven?" And brethren, it *is* wonderful, and I believe the more we dwell on the fact, the more wonderful shall we regard it. I do not mean, that, in a very few cases, our hopes have not been disappointed. But after the lapse of nine months since the commencement of the work, a time sufficiently long, as is supposed, in America, and *much more* among such a people as this, to test the reality of a saving change, we find at least one hundred and fifty converts, rejoicing in God, and giving daily evidence of humble consistent piety. Can any more genuine work be found in the purest revivals of our own land, and should not the contemplation of it to-day, call out our hearts in thanksgiving and praise?

IV. The ardor and whole-heartedness of these young Christians is also remarkable. The great majority of them seem to feel, in a peculiarly strong manner, that they are no longer their own; and to enter with a de-

lightful spirit on the work of saving their lost people. Naturally ardent and bold, and by no means deficient in intellect, the energies of these pious individuals are now directed to the most glorious of all objects—the promotion of the cause of Christ. This characteristic gives us high encouragement to look for the salvation of the whole people, and affords, it would seem, solid basis for the hope, so long cherished by our patrons at home, that they will, at some future day, become, as their fathers were, energetic and faithful missionaries among the vast regions of Central Asia. We will labor and pray for such a blessed consummation!

In view of these facts, brethren, though so imperfectly presented, whose heart does not swell with grateful emotions to God? Who, viewing the wonderful changes which this year have taken place in our field; our freedom from persecution throughout this revival; the almost uniformly favorable views of the high ecclesiastics and of many of the people towards this work of God, (a state of things so different from what our brethren in Turkey are experiencing;) the active and devoted bands of native converts, which God has given to aid us in our work; and above all, the exceeding great and precious promises of the Bible to faithful labor and prayer,—who does not thank God that he is placed in such an interesting field, at such an interesting crisis; and girding on the gospel armor, long to address himself anew, with all the strength which God has given him, to the blessed work? May we be aided from on high to meet our great responsibilities; and weak, unworthy, and helpless as we are, be more and more the honored instruments of bringing these lost souls to an Almighty Savior; and finally stand with a great company of them, redeemed as well as we, by the power of divine grace, on mount Zion above, with songs and everlasting joy on our heads, and there join in ascriptions of praise for ever and ever. *Amen.*

SEVENTH

ANNUAL REPORT

OF THE

MAULMAIN

MISSIONARY SOCIETY,

AUXILIARY TO THE

American Baptist Board for Foreign Missions;

WITH A BRIEF ABSTRACT OF THE TWENTY-NINTH

ANNUAL REPORT OF THE PARENT SOCIETY.

MAULMAIN:

AMERICAN BAPTIST MISSION PRESS.

1844.

MINUTES

Of the Semi-Annual Meeting of the Maulmain Missionary Society, held in the English Baptist Chapel, on Thursday evening, the 25th July, 1844.

The Chairman opened the meeting by the usual religious services.

The Report was then read by the Rev. T. Simons.

Voted, That the Report be accepted and printed for circulation, under the direction of the Committee.

The Treasurer read his account for the past year.

Voted, That the account of the Treasurer be accepted and printed with the Report.

The following resolutions were then proposed and carried.

Moved by Rev. J. H. Vinton, and seconded by Rev. E. A. Stevens,—

"*Resolved*, That this Society devoutly and gratefully recognize the hand of God, as having sustained it in its operations during the past year; particularly in his having inclined the hearts of its friends to contribute so liberally to its funds, and still more for the rich blessings of his grace bestowed upon its agents, the Native Preachers, in making them the instruments of converting so many of their heathen fellow-countrymen."

Moved by Rev. J. G. Binney, and seconded by Rev. H. Howard,—

"*Resolved*, That the hitherto unexampled desire of the people to receive religious instruction, and to embrace the Christian religion, is regarded by us as a clear indication of Divine Providence, that this Society ought still farther to enlarge the field of its operations."

Voted, To adjourn.

Closed with prayer, and singing the doxology.

J. Dawson, *Secretary*.

OFFICERS OF THE SOCIETY.

CHAIRMAN,

Rev. S. M. OSGOOD

SECRETARY,

Mr. J. DAWSON.

TREASURER,

Mr. B. D. TISBURY.

COMMITTEE,

Rev. H. HOWARD,
Rev. J. H. VINTON,
Rev. E. A. STEVENS,
Rev. T. SIMONS,
Mr. W. ANDERSON.

REPORT.

The sublimity of Christianity is its simplicity. For wise and important purposes, this distinct character has been given it by its Divine Author.

As in the beginning of the creation, when darkness was on the face of the deep, God said, "let there be light, and there was light,"—so, when the Son of God appears, "the true light which lighteth every man that cometh into the world," he says, "this is my beloved Son in whom I am well pleased, *hear ye him.*"

During the sojourn of the Son of God among men, he sought not, by outward pomp, to attach them to his interest. Forced by the conviction produced on their minds in seeing the power with which he spake, the Nazarenes inquire with astonishment, "Is not this the carpenter's son? Whence then hath this man all these things?"

In his ministrations, how free from ostentation. He went about doing good. He must needs go through Samaria. Here at Jacob's well, he met with a woman who came to draw water. With what simplicity are the great truths of the gospel made known to her; how successful is the effort, and how important the result!

"The harvest truly is plenteous, but the laborers are few."—He takes a survey of the state of things

around him, and beholds the fields white already for the harvest. He sees the necessity of an agency to be engaged for labor, and selects a company of faithful men to be his attendants in his work. Peter with his companions are called from the fishing nets, —Matthew from the receipt of custom.

" Not many mighty, not many noble are called. The foolish things of this world hath God chosen to confound the wise, and things that are not, to bring to nought things that are, that no flesh should glory in his presence."

A departure from the simplicity of the gospel, as taught by our Savior and his Apostles, is a departure from Christianity. To be successful, therefore, in our work, we must follow *them* in the means used for prosecuting our plans, and the agency to be employed to secure the end contemplated.

The Bible gives us the information required, regarding the labors of Christ and his Apostles, and their results. Is the simplicity *there* so observable, the characteristic feature of this Society's operations? There is reason to believe it is. A mere glance at them will be sufficient to show how the analogy can be maintained.

The Missionary enters his field of labor. The words of life are made intelligible to the understanding of the heathen. Some receive the words with gladness. They believe and renounce the worship of idols, and embrace the religion of the Lord Jesus Christ. A church of believers is formed after the

model laid down in the word of God. They are exhorted not to forsake the assembling of themselves together—but to speak often one to another; and encouraged to cultivate their gifts. From among these, men of promising abilities, having a desire for usefulness in the cause of Christ, are selected and placed under the care of suitably qualified instructors, to be taught a knowledge of God's word, that they may be "workmen needing not to be ashamed, rightly dividing the word of truth." Follow these men into their villages; see them enter the dwelling of one who has collected his neighbors, to hear from their lips the words of eternal life. Observe with what thrilling interest this group of earnest listeners receive the message,—their hearts melt, they resolve that the living and true God shall be their God, and their portion forever. The false gods are dethroned, and altars are erected to the God of their life. Songs of praise ascend to him from hearts affected with a sense of his love. The prophecy has received its fulfillment: "The wilderness and the solitary places shall be made glad for them, and the desert shall blossom as the rose."

Tracts and portions of the word of God are freely circulated, as seed cast upon the waters. A tract has reached the hand of a man at the head of a family. He finds means for having its contents made known to him. It teaches him that God who made the heavens and the earth is the only true God; that "all the gods of the nations are idols;" that he must forsake the worship of false gods, and serve

the God who made him and sustains him; that "God so loved the world, as that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He hears this intelligence, and his heart is touched. He resolves that he will do as the book tells him, and commences the worship of the true God, with all his family. The Missionary, in obedience to the command, is on the high ways, and hears the account from the man himself, and sees that the hand of the Lord is in it. The leaves of the tree of life, designed for the healing of the nations, God has blessed. How simple the means here used, yet how glorious are the results! "This is the Lord's doing, and it is marvellous in our eyes."

Our Lord said, "Suppose ye that I am come to give peace on earth? I tell you, nay, but rather division."—

Look at that woman, cursing the God who sustains her. O, the enmity of that heart! The law of her God is in shreds, trampled under her feet. She calls her offspring to imitate her example, and the life-giving message of the Son of God is chopped into pieces and given to the winds. Why so? She is mad on her idols. The Native Preacher has sought out the partner of her life, and won him over to the faith of the gospel. *Salvation* has reached that house, and it is a *divided* house. The disciple, sitting at the feet of Jesus, is in his right mind, sees all, but says not a word. In his heart he prays, "Father, forgive her, for she knows not what she does." "Lay not this sin to her charge."

See that converted heathen take up his cross and follow Jesus, leaving wife and children, friends and property, *all that he hath.* This is an instance of the effect of preaching in simplicity the gospel of Christ, and that man, who may be considered in part one of the fruits of this Society's labors, is now studying for the ministry with encouraging prospects of usefulness.

"There were brought unto him little children, that he should put his hands upon them and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."—

It is following the example of Jesus, to take an interest in the welfare of the rising generation. This Society has a special interest in the education of the young, and its funds are appropriated for their benefit. Enter the school room; look around at the happy, intelligent countenances of the many who are receiving intellectual, moral, and religious training. Can any idea be formed of the beneficial results that may arise to future generations, by the blessing of God, through their means? It is beyond our power to conceive. The parents of many of them have been to Jesus, and have learned of him. They have prayed to him for their children, and sent them to their teacher, with the hope that the blessing of Jesus may rest upon them. With the blessing of Jesus what may they not do?

Thus we perceive that the operations of this Society, are characterized by the same simplicity, and we may therefore hope will be attended with the same results as were witnessed in the early ages of the Church.

The Society has employed, during the past year, *twenty-five Native Assistants.* Two among the Peguans, three among the Burmese, two among the Pgho Karens, and eighteen among the Sgau Karens. These Assistants have been under the supervision of the Missionaries, who have furnished reports of their labors. Some of the Sgau Karen Assistants have written their own reports, which have been translated by the Rev. Mr. Vinton.

PEGUANS.

From the Rev. J. M. HASWELL.—

"*Ko Tau M'Ngay* has been faithful in the discharge of his duty in preaching in Amherst, and other villages, though no very encouraging success has attended his efforts. He accompanied brother Vinton to Tavoy, last dry season, and spent his time while there in preaching. He says, he desires to preach the gospel as long as he lives, to all whom he may meet, of whatever nation. I believe him to be a true Christian, and hope yet to see the fruits of his labors. Pray for us that though the blessing tarry, we may have grace to wait for it."

"The School, during the past year, has averaged a little over fifty scholars. All of them study both English and Burmese, and all attend chapel on the Sabbath, and also, Sabbath School. The older scholars are making good proficiency in arithmetic and writing. The Teacher is very punctual and attentive to his duties, and is a worthy and exemplary young man.

From the Rev. S. M. Osgood.—

"*Ko Woon* has been during the past year in almost daily attendance at the Bazar preaching station, where in company with other Assistants he has labored to inculcate a knowledge of the Christian religion among his fellow countrymen. The space formerly occupied in the Bazar having become too limited for the large concourse of people, which frequently assembled to listen to, and engage in religious conversation, a commodious and permanent building, has, with the permission of the local authorities, been erected, which combines the advantages of the former location with the additional consideration of being a little removed from the noise and bustle of the market. The daily attendance is now so great, that the new building is well filled with individuals from the town and country, and traders from more distant places, who listen with attention to the truths of our holy religion. Many of them, we may hope, will become interested in the plan of salvation there made known, and in consequence be heirs of eternal life. A large number of books and tracts, in different languages, have been distributed, many of which have been taken by individuals from distant places, where the living teacher has not, and probably will not for years to come, be heard. May they prove as good seed sown on good ground, which shall spring up and bear fruit to the glory of God. Two interesting individuals who are now in this town, endeavoring to bring their countrymen to the knowledge and acknowledgement of the truth, may be viewed as the fruits of the labors of the Assistants at the Bazar station during the past year."

With regard to the distribution of Scriptures and Tracts, to which a portion of the funds of the Society has been applied, Mr. Osgood reports,—

"That since the commencement of the year about two hundred and fifty volumes of Scripture, and from eight to ten thousand copies of extracts from Scripture and Tracts, have been distributed; many of which have been, by the exertions of one of the members of this Society, deposited in the monasteries and other places of public resort, where

it is confidently anticipated they will be read by the more intelligent portions of the community, and be instrumental in dispelling the clouds of moral darkness in which their minds are shrouded."

From the Rev. H. Howard.—

"During the past year, the Burmese Boarding School has been favored with two Christian Burmese Teachers, supported by the Society. The average number of scholars has been about seventy-five, all of whom have given more or less attention to the Burmese language. One of the Teachers has been entirely devoted to teaching in this language, and the other has taught both in the Burmese and English languages. Most of the scholars have given some attention to the latter, together with the former, while it has been our object daily to direct the minds of all, in a special manner, to a consideration of the Christian religion. These Teachers have here found abundant, and we trust useful employment

"The children thus taught, are mostly young, and their minds, on this account, peculiarly susceptible of religious impressions, the effects of which, we hope, will appear in future years, and extend their beneficial influence to coming generations. Three of the present number, only, have made a public profession of religion, though some others have proposed to do so, who have been deferred, mainly on account of their want of maturity of years and religious knowledge.

"It must be gratifying to every Christian, to know that the prejudices of the heathen against a Christian education are giving way, so that they are willing to put their children into our hands to receive such an education. They do this, in respect to this school, knowing that religion is a part of their daily instruction, and that they attend a Sabbath School, and two other religious services, every Sunday; also a religious service on the evenings of all other days of the week. That under these circumstances the school should be constantly gaining the confidence of the heathen, and increasing in numbers, is a ground of encouragement to proceed in our work, believing that with the Divine favor it will be the means of rich temporal and spiritual blessings to the community in which we live."

From the Rev. E. A. Stevens.—

"*Bahmee* and *Ko Chung Paw*, the two Assistants laboring among the Pgho Karens, supported by this Society, have occupied the same field of effort as in the last year. As Dong Yan is the place of their residence, that village and its vicinity have engaged the principal part of their attention. But the Pgho villages on the river Gying, have also shared their labors, and in both of these sections of the field, the Lord has been pleased greatly to encourage their hearts and to strengthen their hands.

"It was mentioned in the Report of the Committee for the last year, that at Dong Yan a weekly prayer meeting had been commenced in a neighborhood, in which the heads of one family had been baptized during the previous year. That prayer meeting we trust has not been in vain. Of the persons who were prevailed upon to attend it, two individuals, also heads of families, have been baptized during the past year, and give pleasing evidence that they have become the servants of God in sincerity. Other indications of good, also, appeared there, which encourage the hope of a still richer harvest. From another neighborhood, one convert had also been obtained at the time of writing the last Report. That individual has experienced much opposition and persecution from her husband, but her faith has not failed; and the Lord has encouraged her by the hopeful conversion and baptism of *three* of her immediate neighbors; by which means one more has been added to the number of christian houses in the village.

"In the region of the Gying the work of the Lord has been even more encouraging than in Dong Yan. In the village of Kayin, two have been added to the number of disciples, both heads of families, and *three* more are waiting an opportunity to be baptized. At *Krung Pung*, half a day's distance from Kayin, on another stream, the foundation of a new church has been laid. Until within the past year not an individual from that village, or from the adjacent country had been baptized. Now there are *ten* who bear the name of Christ, and who, we trust, are 'holding forth the word of life,' as a 'light shining in a

dark place.' And what is particularly interesting in this case is, that two of these persons, heads of families and men of character and influence where they are known, seem to possess those qualities of mind and heart which indicate that they should be employed as preachers of the gospel to their countrymen. They both speak and read the Burmese, and their whole desire seems to be to devote themselves to the work of promoting the kingdom of Christ. One of these is at present attending school in this city. His name is *Kai Mah*, and he is about fifty years of age. Last year, while the cholera prevailed in the jungle, having decided to become a Christian, he started on foot, in company with his brother, to go to Dong Yan to be baptized. But the fears of the people of the village through which they must go, not allowing them to pass, they were compelled to return. He immediately set himself to regaining his knowledge of Burmese, which he had acquired while a boy in a monastery, but which from total disuse he had almost entirely lost. Having in his possession one of the Christian books, his whole leisure time was employed in poring over its pages. The present year, as soon as paddy harvest was over, he started again for Dong Yan, on the same errand as before, but arrived just two days after the Teacher had left on his return to Maulmain. In about a fortnight, however, he was indulged with the privilege he so earnestly sought, and was numbered among the disciples of Jesus. Thus not only have the foundations of a new Church been laid in the village of Krung Pung, but individuals there have been brought in who are qualified to watch over the little flock in the absence of the more experienced Teacher."

SGAU KARENS.

From the Rev. J. H. VINTON.—

Mawkoo, supported by WM. ANDERSON, Esq. gives the following account of his labors.—

"During the last rains I was employed in teaching School in Maulmain. After the rains, I went to Kyaik M'raw, where some listened and others reviled. I think however that some there, will soon worship God. After

this, I visited the Karens near Amherst, and upon the island of Beloo. How long these people will neglect the worship of God, I do not know. They seem almost persuaded to be Christians, and I think they will soon turn to the Lord. I also attended the protracted meeting at Newville, where we all made our prayer to Father, Son, and Holy Ghost, three persons, one God, with united hearts and many tears. Many of those who were hard hearted, and who used to revile and persecute us, were converted, and have become the disciples of Christ. Fifty-three were baptized. Great is the mercy of God. We could do nothing, but God in answer to our prayer mercifully sent the Holy Spirit, and turned the hearts of the people. This we have seen, and do greatly rejoice, and we still expect to have greater reason for rejoicing in the Lord."

Tahbawko, *Ko Bodo*, *Ko Telaw*, and *Prahhai*, have been supported by Capt. NICHOLSON, H. M. 84th Regiment.

Tahbawko, gives the following account of his labors.—

"While I was at Bootah, I preached the gospel of God to all who came. Some listened with great pleasure and profit. Others turned away without benefit. Still I think God can do every thing, and will multiply the number of his children. During the dry season, I visited the Karens living on the Thoungyin river, and found many who had already made up their minds to become Christians, and were anxious that the Teacher should come up and baptize them. A number came back with me, and have settled at Bootah; seven of whom have been baptized. After my return the Teacher came and assisted us in building a large teak zayat. During his stay, God displayed his power in the conversion of sinners, so that more than twenty were baptized."

"*Tahbawko*, is now Assistant Teacher of the Boarding School in progress at this place. The School numbers about one hundred and twenty scholars. It includes a class of more than twenty young men, a majority of whom may be considered as promising candidates for the ministry.

It also includes a class of six who spend the afternoon of each day in studying surveying; and two classes, one of four and the other of six, who are studying English.

Ko Bodo, has written an account of his labors, from which the following is taken.—

"During the dry season, in going to proclaim the word of God, I accompanied Teacher Vinton. We attended a protracted meeting at Pyeekhya in Tavoy Province, where the disciples prayed for the descent of the Holy Spirit, and it was poured out upon us in a truly wonderful manner. After this, the Teachers held another meeting at Newville, where they and all the disciples, with one heart, and with many tears, prayed for the descent of the Holy Spirit, and God heard our prayers and poured it upon the people, so that many of the hard hearted and impenitent obtained new hearts, and at once became disciples. This we have seen, and in carefully reflecting upon it, we are sure that God has wrought wonders among us. This is evident from the fact that some from the mountains, others from the plains, and others still from the Shan country, in all more than a hundred, have the past season become Christians. And the work is still going on; for since the rains commenced numbers from this place and others have been baptized. This work is so great that our Teacher gets no time for rest. We often pity him, and wish to assist him, but we are still ignorant of many things, so that he is obliged to spend much time in teaching us."

"*Ko Telaw*, was stationed last rains at Chetthing'sville. During the dry season he itinerated somewhat extensively. He attended our protracted meeting at Newville, and was instrumental in the hopeful conversion of a number of individuals. He is now stationed at Krai, a new but very important post, it being a location fixed upon by Ko Chetthing, one of the Karen Goung Gyouks, [a head man of a district] for his head quarters. As there are many Pgho Karens in the vicinity, his knowledge of Pgho and Sgau admirably fits him for the post. Eight persons belonging to this village have been baptized the past year.

Prahhai, spent the greater part of the dry season in intinerating. He attended the meeting at

Newville. The following is his account of the meeting.—

"When I came to the meeting I had but little faith that much good would be done. I soon however saw and felt what I never did before. I could neither preach nor pray as I knew I ought. I went to the Teacher and asked him what I should do, but he told me to ask God to give me the Holy Spirit to be my Teacher. I prayed, and the more I prayed the more I wished to pray. Soon I felt that God was truly within me. His Spirit helped me to preach, and helped me to pray. After preaching one evening, I conversed with an impenitent person, for whom I felt a peculiar anxiety, and endeavored to persuade him immediately to forsake his sins and become a Christian. He seemed more indisposed on the subject of religion than I had known him for years. I said to three or four of the Christians, our only help is in God. Let us pray for the speedy conversion of this man. We immediately had a season of prayer in the house, and then went into the jungle and held another. These two seasons lasted till about midnight. Early the next morning he came to me, and said, 'I am going to meeting to-day. I am going to forsake my sins, and be a Christian now.' This was the work of the Lord; so that I know that he does hear and answer prayer. All the Christians are now convinced that if they pray in faith, God will give them what they ask." Prahhai is now stationed at Chetthingsville.

"*Tahoo*, spent the last rains at Mawko, and met with considerable encouragement. Only one, however, the past season, has been baptized from that place, though there are said to be many interesting inquirers. Tahoo spent the greatest part of the dry season in Bootah and vicinity, visiting the villages in company with Tahbawko; nor were their labors in vain in the Lord. After his return from the meeting at Newville he seemed more impressed with a sense of his responsibility as a minister of Jesus Christ, than I ever before knew him to be. The thought seemed ever present to his mind, how shall I so discharge the duties I owe to my fellow creatures, that I can say with Paul, 'I am pure from the blood of all men.' Twenty-three have the past year been baptized at Bootah, and

Tahoo reports a larger number of inquirers than has ever been known in that region in any previous year.

Panlah, has remained, during the past year, at his old station, Newville, excepting about two months, he spent in attending a protracted meeting at Pyeekhya, in relation to which he gives the following account.—

"When the Teacher first proposed that I should go to Pyeekhya, disliking the voyage to sea, I was unwilling to go. On the way, instead of regarding the request of the Teacher to prepare myself by constant prayer for the services of the meeting, I became almost wholly occupied in thinking of the pleasure I should enjoy in visiting my old friends. On our arrival, the meeting commenced, and I thought of little but spending the intervals of worship in visiting with my friends. The Teacher urged upon us the importance of looking unitedly to the Lord for the descent of the Holy Spirit to sanctify our own hearts, and convert the impenitent. Soon I felt as I never did before, that I needed a deeper work of grace in my own heart. I humbled myself before God, confessed my sins, and prayed night and day for mercy. At last, God heard my prayer, and sent the Holy Spirit into my heart, when I felt such a love for the whole world as I never did before. I could then weep over the impenitent, as Christ did over Jerusalem, and felt a little as Paul did when he wished himself accursed from Christ for his brethren. At the close of the meeting forty-three were baptized, when we returned and held a similar meeting at Newville. During this meeting the grace and power of God were even more manifest than at Pyeekhya. The Christians were revived, they confessed and forsook their sins and were greatly blessed. Many of the impenitent were converted, and the glorious work is still going forward, and we hope it will still continue to advance until all shall become Christians."

Ko Chetthing, formerly employed as an Assistant under the direction of this Society, having received a situation under Government, has made a donation to the Society of *One Hundred Rupees*, for the sup-

port of Tobaw, whom he wishes the Society to employ as his substitute in preaching the gospel to his countrymen.

Tobaw has furnished the following account of his labors.—

" During the dry season I made a number of preaching excursions. One to the west (Burmah proper) another to Lerplai, and another to Tahkrai. During these excursions I met with a great number of different individuals, many of whom listened with great interest, and said to us, What you say we believe to be true, and we are resolved to consider seriously this subject in the future. Others, who were arrack drinkers, reviled us, because we would not drink with them. At the great meeting at Newville, Teacher Mason and Teacher Vinton were present, and God poured out his Holy Spirit, and through them wrought wonders, so that very many believed and were baptized. Since the commencement of the rains, I have spent the most of my time on Beloo island. There the Karens, but for their wealth, would soon become Christians. They are however so occupied with their worldly business that they think but little about their souls; so that in them is fulfilled the words of Christ, ' A rich man shall hardly enter into the kingdom of God.' Still we know that God can do all things, and that if he pours out his Holy Spirit and turns them to himself, they will be turned."

Pahbooto has prepared an account of his labors, a free translation of which is as follows.—

" We make known the eternal God, and those who see his wonderful works, believe, and are saved through the merits of his Son Jesus Christ. The Teacher then baptizes them. During the past year Teacher Mason came up and attended a protracted meeting with us. God poured out his Holy Spirit upon us, and people from a great distance came to attend the meeting; so that the zayat was filled till there was not a place for the people to sit down, and the Teachers were obliged to order the disciples to clear a place under the shade of jack trees, where we assembled from day to day. Here the power of God was

revealed, and he inclined the hearts of many to repent of their sins, and be Christians. We felt very anxious for the impenitent, and many of us wept very freely while we asked of God to have mercy upon them."

"*Haiperpah* spent the dry season in itinerating, and repeatedly visited the Karens at Th'meekee and Kahleekee. Three from these villages have, the past year, been baptized. He is now stationed at Mawko.

Kahpaw, gives the following account of his labors.—

"I visited the Karen villages on the Thoungyin, and preached to the people the word of God. Some listened and others reviled. A few seemed anxious to learn to read and become Christians. One has since come down to Maulmain, and is now in school, and has asked for baptism. After this I went to Yawpoo and remained two weeks preaching to the people. The head man there is a great drunkard, and reviled exceedingly. On my return, my brother and family, including his mother-in-law, came back with me, and settled at Newville. They have all since been baptized, but my parents still remain unconverted. A relation of mine, whose parents lived at Pghukee, desired me to accompany him, and if possible persuade them to come and settle with them at Newville, where they might hear the Gospel and be converted. We went, and God went with us, and prevented us from many dangers. The head man said to us, I cannot give them any permission to leave, because you know government do not allow of emigration. They however returned with us, and we reached here without any accident." During the protracted meeting both his parents were baptized.

"*Taunah*, who is the oldest of our Assistants, and was the first Karen converted in this region, being baptized, Sept. 30th, 1830, is stationed at Kahleekee. Ten have been baptized from this village the past year, and there are still many interesting inquirers. A number of the Christians from this village attended the protracted meeting at Newville, and were greatly blessed. I am told that they spend more time than formerly in prayer, and are more afraid to commit what they used to call little sins.

Kyahbyupah, *Chaunahtoo*, *Kyahpah*, *Mawya*, and *Aupaw*, have been supported by Capt. Russell, H. M. 84th Regiment.—

"*Kyahbyupah*, and *Chaunahtoo*, have spent most of their time the past year itinerating. In a recent communication, they say, 'though we have suffered much opposition from our neighbors, we are not discouraged, because God is with us, and is continually adding to the number of those who believe. This encourages us to exert ourselves in preaching the gospel to all we meet. There are now at Beloo a large number who are waiting for an opportunity to be baptized, and many others listen well, and are almost persuaded to become Christians.' Seven persons from this village have been baptized the past year.

"*Kyahpah*, *Mauya*, and *Aupaw*, have a large and extensive district, embracing a large number of Christian villages in the region of T'koo. During my visit last year, I was unable to go to their villages, so that only twelve of the many hundreds reported as desiring the ordinance of baptism received it. The Christians there have met with much opposition and persecution from their neighbors, besides all they have to encounter from the most determined efforts to convert them to another gospel; but the Assistants have thus far maintained their ground, and the work of conversion is still going on among the heathen. This glorious work, has, under God, been accomplished simply through the instrumentality of Native Assistants, and if it is carried forward at all, it must still be done through native agency. These Assistants are deeply anxious to avail themselves of the benefits of a course of Theological studies, that they may become 'workman that need not to be ashamed, rightly dividing the word of truth.'"

There are six native churches within the limits of the Society's operations; of which four are Karen, one Burmese, and one Peguan. They contain six hundred and twelve members, of whom one hundred

and twenty-six have been baptized during the present year. There are also a number of hopeful inquirers. In the Schools which have been assisted by the Society, there is an aggregate of two hundred and forty-eight scholars; many have become Christians; thirty of whom, twenty-four Karens and six Burmese, are studying with special reference to future usefulness, either as Teachers or Preachers of the Gospel.

The spirit manifested by the Assistants in the work to which they are devoted, evince that they are imbued, in no small degree, with the spirit of Jesus. They seek not their own, but the things that are Christ's.

Ko Chetthing has set a praise worthy example to others, by an offering of *the first fruits* of his income to the Lord. *One Hundred Rupees* is no small sum for a converted heathen to give; to give, too, with a special design, that, while the Lord has enlarged the sphere of his influence, the work of the Lord may be going forward, the services of God's house being performed by his substitute.

These Assistants appear also to be men of prayer. They know that their strength is in God, and that without him they can do nothing.

By the Report of the Treasurer, it will be seen that the funds of the Society have been more than doubled during the present year; on account of which we have been enabled to increase the number of Native Assistants two fold.

In a special manner can the hand of God be seen, in moving the hearts of the friends who have so liberally and cheerfully come forward to the help of the Lord against the mighty.

This is the Seventh Anniversary of the Society, and comparing its present condition with the past, we see great reason to "thank God and take courage." God is on our side. He has signally blessed us during the year, and now our prospects are encouraging.

Let us have more faith in God—go forward in our work—and do whatsoever our hands find to do, with all our might—remembering that "he who winneth souls is wise," and "they that turn many to righteousness, shall shine as the stars forever and ever."

ABSTRACT

From the last Annual Report of the American Baptist Board for Foreign Missions, to which this Society is auxiliary.

NORTH AMERICA.

Missions among the Ojibwas, Ottawas, Tonawandas, Tuscaroras, Shawanoes, Stockbridges, Delawares, Putawatomies, Cherokees, Creeks, and Choctaws.—15 stations, 2 out stations, 5 preachers, 5 preachers and teachers, 1 preacher and printer; 2 teachers, 1 printer, 17 female assistants, and 9 native preachers and assistants.

EUROPE.

Missions in France, Germany, Denmark, and Greece.—18 stations, 3 preachers, 4 female assistants, 24 preachers and assistants.

WEST AFRICA.

Missions among the Bassas.—2 stations, 3 preachers, 1 printer, 1 female assistant, and 1 native assistant.

ASIA.

Missions among the Burmese, Peguans, Karens, Siamese, Chinese, Arracanese, Assamese, and Teloogoos.—19 stations, 30 out stations, 21 preachers, 3 preachers and teachers, 3 preachers and printers, 1 physician, 1 printer, 1 book binder, 30 female assistants, and 80 native preachers and assistants.

The number of churches in connexion with the missions, is 77; baptisms reported the last year, 898. Whole number of church members about 4000.

The publications of the Board, are the Baptist Missionary Magazine, 5000 copies; and the Macedonian, 20,000 copies. The number of collecting agents employed the whole or part of the year, is seven. Receipts, consisting of donations, legacies, and interest, $47,151 06; expenditures $55,138 46.—Excess of expenditures above receipts $7,987 40. Present balance against the Board, $14,859 16.

Abstract of the Remarks of Rev. J. H. Vinton, on presenting the first Resolution.

Mr. President,

It will be perceived that the resolution speaks of the Society as having been sustained in its operations. It does more, it distinctly recognizes the arm of the Lord as having been stretched out for its support. This, Mr. President, is true; and well may the Society, on the present occasion, erect its "Ebenezer," and say, "hitherto hath the

Lord helped us." True, there was a time when the number of its friends had been reduced by death and removal, and when those who remained had but few pecuniary means to sustain its operations, and when, though compelled to drop from its employ, a part of the native preachers it had previously supported, it still found itself in debt and obliged to borrow money to meet its liabilities; and when many of its best friends felt themselves compelled to agitate the question of its dissolution. This, Mr. President, was a day of darkness, and designed by God as a trial of our faith. We, however, borrowed the money, paid our debt, and resolved, in dependence upon God and his promises, to go forward. From that to the present period, the number of the Society's friends has been continually increasing.

But the resolution speaks of having been sustained *the past year*, and well it might; for in no year of its past history has the Society been equally blessed. In no previous year has the Society been able to support more than ten native preachers; but the Report just read shows that there are now more than twenty whose pecuniary wants it supplies, leaving them at leisure to devote themselves exclusively to the work of preaching Christ crucified to those about them.

The resolution alludes particularly to the fact, that God has inclined the hearts of its friends to contribute so liberally to its funds. In 1839, the whole amount received by the Treasurer, was only 522 rupees and 12 annas.

The Treasurer's report just read, gives a footing of nearly 4000 rupees. A donation of more than 700 rupees has also been sent from this place to aid our friends in Tavoy, and another of 1000 rupees, to Mergui.

A Private of H. M. 84th Regt. a few days since, came to me with 20 rupees, and pointing to the good conduct badge, he wore on his arm, said, "I got this by the grace of God, and it is by God's grace alone, I keep it. It gives me a penny a day Whatever I do with the rest of my money, this is God's, and here are 20 rupees for you to help on the cause of Christ."

These facts need no comment. We know that men are not naturally inclined to give their money for benevolent purposes, and we, therefore, feel confident that none but God could have inclined them to give thus liberally, even for the support of so good a cause.

The most distinguished blessing, however, of the past year, and the one more especially alluded to in the resolution, as calling most loudly for devout thankfulness to God, is the grace bestowed upon the native preachers in making them the instruments of converting so many of their fellow-countrymen. This, Mr. President, is a theme, were there time, upon which I should delight to expatiate at length. The facts that have come under my own personal observation, are of the most soul thrilling character. Often have I, in the midst of my work, felt myself constrained to pause, and erect an altar upon which to render up an offering of thanks for the rich manifestations of Divine favor that have attended the labors of the Native Preachers. The able report, however, which has just been read, and which has furnished us with so much interesting detail with regard to the labors of these individuals, renders it unnecessary that I should enlarge here. I must, however, be allowed to add in this place, that it is my firm conviction, that upon the labors of these men hang all our hopes. If this moral wilderness is ever converted into a fruitful garden of the Lord, it will be because he designs to use the instrumentality of the agents of this Society. If the darkness of heathenism is ever dispelled from this land, it will be through the agency of a native ministry. During the past year, hundreds, and even thousands, have been rescued from the dominion of heathenism, through the instrumentality of just such agents as are employed by this Society. A communication from the Rev. Mr. Abbott, recently received, informs us that two thousand have, the past year, been received into the Church, who were converted mainly through the instrumentality of the Native Preachers. Am I speaking at random? No, Sir, it must be the sentiment of every individual here to night, that this Society is right in resolving devoutly and gratefully to recognize the hand of God, as having sustained it in its operations the past year.

TREASURER'S ACCOUNT.

The Maulmain Missionary Society, in account current with the Treasurer, from July 1st, 1843, to June 30th, 1844, inclusive.

Dr.	R.	A.	P.
To salary of a Burmese Assistant from July, 1843, to June 1844, at 10 Rs. per month,	120	0	0
In part payment of salaries of 3 Burmese Assistants,	173	0	0
To salary of 1 Peguan do. 12 months, at 14 Rs. per month,	168	0	0
Do. of 9 Karen do. do. at 7 Rs. each per month,	756	0	0
Do. of 4 do. do. do. 100 Rs. each per annum,	400	0	0
Do. of 1 do. do. 6 months, at 8 Rs. per mo.	48	0	0
Do. of 4 do. do. do. at 7 Rs. each per month,	168	0	0
Do. of 1 teacher, Burmese Boarding School, 12 months, at 5 Rs. per month.	60	0	0
Do. of 1 do. do. 5 months, at 12 Rs. per month,	60	0	0
Do. of 1 do. School at Amherst, 6 months, at 25 Rs. per month,	150	0	0
To support a Karen Theological Class,	150	0	0
Do. Burmese do.	200	0	0
Do. Burmese Boarding School,	400	0	0
Do. Pgho Karen do.	150	0	0
Do. Sgau Karen do.	295	0	0
Do. a girl in Burmese do.	50	0	0
To aid in the distribution of Scriptures and Tracts,	350	0	0
Carried forward,	3,698	0	0

Brought forward,	3,698	0	0
To Advertisements of the 2 last Semi-Annual Meetings,	3	0	0
To printing 1000 copies of the Sixth Annual Report,	60	0	0
Total,	3,761	0	0
Balance in favor of the Society,	*664	2	8
Total Co's Rs.	4,425	2	8

CR.

By balance from last year's account current,	429	6	2
By amount of subscriptions from July 1843, to June 1844, inclusive,	2,494	10	0
By do. of donations from do. do.	1,501	2	6
Total Co's Rs.	4,425	2	8

E. E.

B. D. TISBURY, *Treasurer.*

Maulmain, 1st July, 1844.

Audited by THOMAS SIMONS.

* *Rs.* 541 *As.* 2, *have been received while the Report was printing.*

Subscriptions and Donations to the Maulmain Missionary Society for 1843–44.

Names of Subscribers and Donors.	*Subscriptions.*		*Donations.*	
	R.	A.	R.	A.
H. M. 84th Regt.				
Lt. Col. Willington, 11 m.	1,100	0		
Capt. Nicholson, 12 m.	266	0		
Do. towards the support of a scholar in Boarding School,			50	0
Do. in aid of Scriptures & Tracts,			100	0
D. Armstrong, Esq. Surgeon, (Karen School 20 Rs.)			40	0
Capt. Russell, 9 m.	300	0		
Do. for the Karens,			200	0
Capt. Kelly,			10	0
" West,			20	0
" Bridge,			20	0
Lieut. Seymour, Adjt. 12 m.	120	0		
" Lightfoot,			10	0
" Bentinck,			10	0
" Saunders, for Karens,			30	0
" Do. " 1 m.	25	0		
T. Horan, Esq.			4	0
Qr. M'r. Farrell,			10	0

		Subscriptions.		*Donations.*	
Color Sergt. Elliott,	11 m.	5	8		
" Brown,	"	16	8		
" Roy,	"	3	12		
Sergeant Mann,	1 m.	2	0		
" Walsh,				5	0
Corporal Ogden,	11 m.	11	0		
" Cadd,	"	3	0		
Lc. Corp. Furlong,	"	13	0		
" Magson,	7 m.	7	0		
" White,	10 m.	5	0		
" Ambler,	11 m.	5	8		
" Nixon,	7 m.	2	4		
" Wyatt,				1	0
Drummer W. Bunney,	10 m.	10	0		
" J. Cameron,	4 m.	4	0		
Private J. Binns,	10 m.	5	0		
" J. McAlpin,	1 m.	1	4		
" " for the Karens,				30	0
" J. Kiddle,	5 m.	5	0		
" W. Boulger,	11 m.	5	8		
" G. Chase,	"	11	0		
" A. White,	"	11	0		
" J. Layton	"	5	8		
" T. Davidson,	"	5	8		
" W. Hamilton,	"	10	0		
" E. House,	"	11	0		
" W. Ambler,	"	5	8		
" D. McCoy,	"	5	8		
" B. Wills,	12 m.	9	0		

		Subscriptions.		*Donations.*	
Private J. Graham,	9 m.	4	8		
" S. Vince,	11 m.	5	8		
" J. Rogers,	"	1	6		
" T. Hamilton,	"	5	8		
" G. Lloyd,	"	3	0		
" W. Yates,	1 m.	0	8		
" T. Green,	11 m.	5	8		
" A. Gregory,	9 m.	9	0		
" C. Gould,	4 m.	4	0		
" J. Jackson,	7 m.	7	0		
" T. McManus,	4 m.	2	0		
" Robson,				1	0
Friend,				12	8
" for the Karens,				7	0
" "				2	8
From the Burmese Christians, per Dr. Judson,				50	0
" Karen do. per Rev. J. H. Vinton,				157	0
Ko Chetthing, K. Goung Gyouk,				100	0
Capt. McClellan, for Karens,				75	0
" general purposes,				50	0
J. G. Coleman, Esq. M. D. Staff Surgeon, T. P. for Karens,				50	0
" general purposes,				50	0
Assist. Surgeon Tait,				30	0
" Kane,				10	0
R. L.				10	0

		Subscriptions.		*Donations.*	
R. Hannay, Esq. for the Karens,				50	0
R. Binning, Esq.				15	0
Capt. D. Tapley, M'r.-Attendant,				10	0
A Friend,				12	0
Mr. D. Smith,				10	0
A Friend,				5	0
"				2	0
Winsoon, Chinese Merchant,				25	0
L.C. Avung, do. Christian convert,				4	0
Songfee, do.				3	0
A Friend, 17th Regt. M. N. I.				1	0
" Artillery,				0	8
W. Mould, Esq.				30	0
W. Anderson, Esq.	12 m.	84	0		
Capt. T. Daniel,	"	12	0		
Mr. J. Dawson,	"	36	0		
Mr. C. Patterson,	"	12	0		
Mr. F. J. Cotton,	6 m.	12	0		
M. Moorgasum Moodelliar,	12 m.	12	0		
Rev. A. Judson, D. D.	"	12	0		
" H. Howard,	"	12	0		
" S. M. Osgood,	"	24	0		
Mrs. Osgood,				24	0
Rev. E. A. Stevens,	12 m.	24	0		
" T. Simons,	"	24	0		
" J. H. Vinton,	"	48	0		
Mrs. Vinton,	"	36	0		
Miss Vinton,	"	24	0		
Rev. J. G. Binney and Lady,				50	0

	Subscriptions.		Donations.	
Mr. J. G. J. first fruit of his Earnings,			18	0
Mrs. Lawder, Madras, for the Karens, per J. Lawder Esq. 44th Regt. M. N. I.			25	0
J. Nicholas, Esq. 44th M. N. I.			12	0
Mrs. Kerkenberg,			10	0
Mrs. M. Flanagan,			8	0
Mrs. S. Butterfield,			2	0
Miss M. Newlove,			10	0
Mr. and Mrs. Tisbury, 12 m.	24	0		
Master J. N. Tisbury,			2	0
Miss E. A. Tisbury,			1	0
Master Tho. Simons,			1	0
" John A. Simons,			0	8
Staff Segt. G. Andrews Comm't. Dept.			10	0
" J. H. Burgess, " Tavoy,			10	0
" W. D. Johnstone, " 12 m.	24	0	1	2
Mr. R. Macdonald, D. A. A. Gen'l. Office,			4	0
Mr. J. Jones, Med. Stores, 12 m.	24	0		
Mr. C. Benjamin, "	6	0		
Myah, 11 m.	5	8		
Mr. W. A. Jackson, 1 m.	1	0		
Total Co's Rs.	2,494	10	1,501	2

ACKNOWLEDGMENTS.

The members of the American Mission in Tavoy, in behalf of the American Baptist Board for Foreign Missions, thankfully acknowledge the reception of the following sums, from gentlemen in Maulmain, to enable them to extend their labors among the Karens, in the Tavoy Province,—*per Dr. Morton,*

Major Broadfoot, C. B.	Rs.	100
Capt. McLeod,		50
Dr. Richardson,		25
Dr. Morton, Staff Surgeon, T. P.		50
Lieut. Col. Willington, H. M. 84th Regt.		50
Capt. Nicholson, "		50
Capt. Russell, "		50
Capt. Kelly, "		10
Lieut. Seymour, "		20
Lieut. Mitchell, "		10
T. L. "		10
Assistant Surgeon Parkes, "		10
Capt. Briggs, Artillery,		10
Capt. Simpson, "		10
Capt. Beresford, "		10
Assistant Surgeon Tait,		15
Capt. Tremenheere, Ex. Engineer, T. P.		20
Capt. Pope, Dept. Judge Advo. Gen. T. P.		10
Carried forward		510

		Brought forward	510
R. Hannay, Esq.			20
G. W. Bell, Esq.			15
Asst. Surgeon Kane,			10
" " Hicks,	17th Regt.	M. N. I.	15
Capt. McClellan,	33rd	"	40
Major Wallace,	44th	"	40
Capt. Place,	"	"	20
" Hodson,	"	"	10
Dr. McKenna,	"	"	15
Ensign Lawder,	"	"	25
		Total Co's Rs.	720

TAVOY,
July 1, 1844.

F. MASON,
Treasurer.

The following contributions are thankfully acknowledged by the members of the American Mission in Mergui.

FROM Major Broadfoot, C. B. Commissioner, Tenasserim Provinces, to commence a Mission among the Selongs, the inhabitants of the Mergui Archipelago, Rs. 1,000

NOTE.—The Mission has been established under the supervision of the Rev. D. L. Brayton; tokens of the Divine favor have attended his labors; a Christian village has been commenced; twenty-nine organized into a Church; and several young men are now learning to read their own language, an Elementary work having been prepared by the Rev. E. A. Stevens.

ALSO,

The following sums for the erection of a Chapel in Mergui, which has been built and opened for Divine Service.

	Rs.	*As.*
Staff Sergt. Andrews,	10	0
A Friend,	100	0
Soldiers of the Detachment of H. M. 84th Regiment,	19	8
Capt. Hutchings, 33d Regt. M. N. I.	25	0
Lieut. Saunders, H. M. 84th Regt.	60	0
Assistant Surgeon Reid,	25	0
Mr. J. Hutton,	10	0
T. A. Corbin, Esq.	25	0
Capt. Tremlett, 17th Regt. M. N. I.	30	0
Capt. T. Daniel, H. C. Sch. *George Swinton*,	10	0
A Friend,	100	0
Rev. J. and Mrs. Wade,	20	0
Capt. Moore, Artillery,	50	0
Mr. A. Goulbein, Apothecary,	5	0
Moung Thazan,	4	0
A Private, H. M. 84th Regt.	5	0
" "	5	0
Rev. A. Hamilton,	21	0
Lt. Col. Willington, H. M. 84th Regt.	50	0
Received from Mergui Missionary Society, during the first 7 months of 1844,	197	4
Total Co's Rs.	771	12

MERGUI,
July 31, 1844.

L. INGALLS,
Treasurer.

ODE:

Written to be sung at the Donation Visit to Rev. S. D. Phelps, *New Haven, Dec.* 22, 1847.

'T is the time of joyful greeting,
Festal season through the land;
So, in love and concord meeting,
Gather we, a happy band.
Now our thanks to Thee expressing,
Father! in our meed of praise;
Deign to crown us with thy blessing,
While we join our tuneful lays.

Pastor! Shepherd! thou hast led us
Kindly, through the seasons past,
And with heavenly manna fed us,
Since thy lot with ours was cast.
May the Saviour's love surround thee—
Keep thee through the coming year;
And the ties that late have bound thee,
More and more our hearts endear.

Pastor! with the gifts we proffer,
Kindly greetings now we bring;
And the heart's best treasures offer—
Love, all others, hallowing.
May the holy angels, winging
Now their flight from realms above,
"Peace on earth and good will" bringing,
Link our hearts in mutual love.

Flock and Shepherd thus united,
Saviour, we will follow thee;
By the vows of Faith thus plighted,
Onward! shall our watchword be.
Thou, whose eyelids never slumber,
Guard us wheresoe'er we roam;
Gather all our happy number,
Pastor, people, safely home.

E. G. Barbee.

MESSENGER PRINT.

THE

PUNCTUATOR:

FOR THE USE OF SCHOOLS.

By P. GALLUP.

SPRINGFIELD:
WOOD & RUPP, PRINTERS.
1842.

PREFACE.

THIS little treatise has been prepared to fill a vacancy in our common schools. The experience of the author, both as a teacher and visitor of schools, has clearly demonstrated the necessity of a small manual of this description, in which children may be taught, at a suitable age, the important though neglected art of punctuation. It is humiliating to see how sadly defective many of our enterprising business men are, in their want of a practical knowledge of the rules of pointing their compositions, which in very many instances would, but for this defect, appear not only intelligible, but highly respectable. It is to be hoped that the children of our primary schools will no longer suffer from a want of proper instruction on this subject. It is to be hoped too, that *teachers themselves* will become more thoroughly versed in the rules of punctuation, as well as in their application. The RULES here adopted were selected principally from Murray's Grammar, but so modified and condensed, as, in the opinion of the compiler, to be better adapted to the capacities of those for whom they are designed, than in their former state.

TO TEACHERS.

The author would respectfully suggest, that, as soon as scholars become somewhat familiar with the rules of grammar, they should have an exercise occasionally, say once or twice a week, in punctuation. Let a class be formed, and one or two rules be given out at a lesson, to be committed to memory. Let the teacher, or a member of the class, write an example on the blackboard; (where there is no blackboard, their slates can be used;) then let the class be questioned as to what and where the pauses should be, occasionally requiring them to repeat the rule, &c. Another example may then be written, and so on.

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BY P. GALLUP,
in the Clerk's office of the District Court of Massachusetts.

THE PUNCTUATOR.

"PUNCTUATION is the division of a composition, by significant points, to aid in apprehending the meaning."*

OF THE COMMA (,).

RULE I.—*Short, simple sentences require no pauses, except at the end; as,*

"The spearman heard the bugle sound."

But when a simple sentence is long, and the nominative case is inseparably connected with other words, it may admit of a comma *immediately before the verb.*

EXAMPLES.—1. The intermixture of evil in human society serves to exercise the suffering virtues of the good.

2. Innumerable lights from its busy streets and splendid palaces were reflected in the dark bosom of its noble river.

Questions.—After what word should the comma be used in the first example? After what word in the second example? Repeat the rule.

RULE II.—*When the connection of the different parts of a simple sentence is interrupted by an imperfect phrase, a comma may be introduced before the beginning, and at the end of the phrase.*

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2. 'T is thine alone thy friends and navy lost
Thro' tedious toils to view thy native coast.

Questions.—After what words are commas required in example first? In the second? Which are the imperfect phrases?

RULE III.—*When two or more nouns occur in succession without a conjunction between them, they should be separated by commas; as,* "Eagles, Dollars, Dimes, Cents, and Mills, are the denominations of Federal Money."

Likewise, when the parts of a sentence are long, and the conjunction is introduced, the comma may be used; as, "We have no reason to complain of the lot of man, or of the world's mutability."

EXAMPLES.

1. Ten Doctors ten Lawyers two Courtiers one Earl
Ten Counsellor's wigs full of powder and curl.

2. The land is divided into Continents Islands Peninsulas Isthmuses Capes Promontories Mountains Shores or Coasts &c.

3. Health and peace a moderate fortune and a few friends sum up all the undoubted articles of temporal felicity.

Questions.—Where should commas be placed in the first example? In the second? In the third? In which example do you find an application of the last part of Rule III?

RULE IV.—*Two or more adjectives, verbs, adverbs, or participles, not joined by a conjunction, should be separated by commas.*

Sometimes, however, when such words are connected by conjunctions, and require emphasis, the comma is used; as,

"He came to ask what he had found,
That was so *large*, and *smooth*, and *round*."

EXAMPLES.

1. Let the bright seraphim in burning row
Their loud uplifted angel-trumpets blow.

2. A good farmer is industrious prudent economical and happy.

3. He called prayed and threatened his men.

4. Sensuality contaminates the body depresses the understanding deadens the moral feelings and degrades man from his rank in the creation.

5. To live soberly righteously and piously comprehends the whole of our duty.

6. Enlarging deep'ning mingling peal on peal
Crush'd horrible convulsing heaven and earth.

Questions.—In which examples are the verbs? In which examples are the adjectives? In which are the adverbs? In which, the participles? Show the places of the commas in each.

RULE V.—*When a conjunctim is separated by a phrase or sentence from the verb to which it belongs, such phrase requires a comma at the beginning and end of it.*

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2. He caught his suffering Alcander in his arms and after shedding over him tears of joy and compassion presented him to the senators.

Questions.—What phrase, in the first example, requires the comma at the beginning and end? What other place requires it? What phrase separates the conjunction from the verb in the second example? Where should the commas be?

RULE VI.—*Expressions in a direct address, the case absolute, and the infinitive mood absolute, should be followed by commas.*

EXAMPLES.—1. Sun stand thou still upon Gibeon; and thou Moon in the valley of Ajalon.

2. "Shut shut the door good John" fatigued I said.

3. The sun having set the world was shrouded in darkness.

4. The fleet in view he twang'd his deadly bow
And hissing fly the feather'd fates below.

5. To be approved by your instructor you must be attentive to his precepts and obedient to his mandates.

Questions.—In which example is the infinitive mood absolute? In which examples are expressions in a direct address? In which, the nominative case absolute? Where would you place the commas in the first? In the second? &c.

RULE VII.—*Nouns in apposition should sometimes be followed by commas. But if such nouns are single, or only form a proper name, the comma should be omitted.*

EXAMPLES.—1. Cyrus being at the court of his grandfather Astyages* engaged to perform the office of cup-bearer at the table.

2. Omar the son of Hassan had passed seventy-five years in honor and prosperity.

3. The emperor Napoleon was imprisoned on the Island of St. Helena.

Questions.—In which examples are nouns in apposition? Where are commas wanting? Which example is an exception to the first part of the rule? Are any commas required in that example?

RULE VIII.—*Relative pronouns generally require a comma before them, but not always.*

EXAMPLES.—1. The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colors.

2. Blind must that man be who discerns not the most striking marks of a Divine government exercised over the world.

3. I would not have a slave to till my ground
To carry me to fan me while I sleep
And tremble when I wake for all the wealth
That sinews bought and sold have ever earn'd.

Questions.—Where would you place commas in the first example? Where in the second? Is a comma necessary before the relative in the third example? Show where any are required.

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EXAMPLES.—1. Tribulation worketh patience; patience experience and experience hope.

2. If the spring put forth no blossoms in summer there will be no beauty and in autumn no fruit. So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

Questions.—What verb is omitted in the first examp'e? In what places? Where is the comma required? What phrase is omitted in the second example? Read the example, and supply the phrase. Where would you place commas?

RULE X.—*The words* nay, so, hence, again, first, secondly, formerly, now, lastly, once more, above all, on the contrary, in the next place, in short, *and all other words and phrases of the same kind, usually require commas.*

EXAMPLES.

1. And now farewell! 'Tis hard to give thee up
With death so like a gentle slumber on thee.

2. Tho' loud at first the pilgrim's passion grew
Sudden he gaz'd and wist not what to do.

3. Here every thing is stir and fluctuation; there all is serene steady and orderly.

Questions.—To what word in the first example, will Rule X. apply? Where are commas required? In the second example, what phrase particularly comes under the rule? What words in example third? Where are commas wanted?

OF THE SEMICOLON (;).

RULE.—*When the connection between two or more parts of a compound sentence is less close than between those separated by commas, we use the* semicolon.

EXAMPLES.—Here is a profusion of dainties but profusion is an excellent thing it delights the eye before it satisfies the stomach.

2. As he pronounced the last words a buzz be-

gan to rise among the remotest of the people a distant voice was heard and the crowd caught the words.

3. I came to a lake in which I beheld a child struggling with death I plunged into it and saved its life.

4. He pointed with great significance to the sky upon which the crowd concluding him to be one of their deities were proceeding to pay him divine honors but he no sooner comprehended their design than he rejected it with horror and bending his knees raised his hand towards heaven in the attitude of prayer.

Questions.—Where is the semicolon required in example first? In the second example? In the third, &c.?

OF THE COLON (:)

RULE.—*The* colon *is used before a quotation, or speech, and after several semicolons have preceded; and in general, when the parts of a sentence are not so independent as separate, distinct sentences.*

EXAMPLES.—1. A faint tick was heard below from the pendulum who thus spoke "I confess *myself* to be the sole cause of the present stoppage."

2. The bets were won the hare awoke
When thus the victor-tortoise spoke
"Puss though I own thy quicker parts
Things are not always done by starts
You may deride my awkward pace
But *slow and steady* wins the race."

3. By cultivating our minds and properly employing our time and thoughts by governing our passions and our temper by correcting all unreasonable expectations from the world and from men and in the midst of worldly business habituating ourselves to calm retreat and serious recollec-

tion by such means as these our days may flow in a stream as unruffled as the human state admits.

4. But thou thyself movest alone who can be a companion of thy course? The oaks of the mountains fall the mountains themselves decay with years the ocean shrinks and grows again the moon herself is lost in heaven but thou art for ever the same rejoicing in the brightness of thy course.

Questions.—What word in the first example requires the colon? What other clauses in the same example? What is the quotation used in the second example? What pause before it? Where is the colon required in the third example? What other pauses? Where? Where are colons required in the fourth example? Are any other pauses necessary?

OF THE PERIOD (.).

RULE.—*The* period *is to be used at the close of every sentence that is independent and complete in itself. It is also used after abbreviations and initials; as*, M. S., P. S., N. B., A. D., *&c.*

EXAMPLES.—1. And the man said "Nay for I will abide under this tree" But Abraham pressed him greatly so he turned and they went into the tent And Abraham baked unleavened bread and they did eat

2. To Bristol's fount I bore with trembling care
Her faded form She bow'd to taste the wave
And died Does youth does beauty read the line?

3. Six months from date we jointly and severally promise to pay R L Smith & Co or order five hundred dollars with interest for value received

N E
A H

Questions.—Where are periods necessary in the first example? Where in the second? In the third? In which example do you find initials? What pause after them? In which example do you find an abbreviation? What pause after it?

OF THE DASH (—).

RULE.—*The* dash *may sometimes be properly intro-*

duced where the sense breaks off abruptly; but it should be used sparingly, as it disfigures the page where it occurs very frequently. The colon, or semicolon may be used in its stead, as well as the comma.

EXAMPLE.

Thou hast a tongue come let us hear its tune

INTERROGATION & EXCLAMATION (? !).

RULE.—*The* interrogation point *is to be used at the end of every question; and the* exclamation, *to denote the various emotions of the mind.*

EXAMPLES.

1. Didst thou not hear the pother o'er thy head
   When the great Persian conqueror Cambyses
   March'd armies o'er thy tomb with thundering tread
   And shook the Pyramids with fear and wonder
   When the gigantic Memnon fell asunder
2. O Light thy subtle essence who may know
   Ask not for all things but myself I show
3. O grave where is thy victory O death where is thy sting
4. Hear you not his chariot wheels
   As the mighty thunder rolls
   Tremble ocean earth and sky
   Tremble God is passing by

Questions.—Where is the interrogation to be used in the first example? What other pauses? Where? Where the interrogation in the second example? In the third? Show where the exclamation should be inserted? Point out the other pauses in these examples and give the reason.

PARENTHESIS ( ).

RULE.—*The* parenthesis *is to be used when something explanatory is introduced, and which might be omitted without injuring the sense.*

EXAMPLES.

1. And thou hast walk'd about how strange a story
   In Thebes' streets three thousand years ago

2. No farther seek his merits to disclose
Or draw his frailties from their dread abode
There they alike in trembling hope repose
The bosom of his Father and his God

Questions.—What phrase, in the first example, should be included in a parenthesis? What line in the second? What pauses?

APOSTROPHE AND QUOTATION MARKS (' " ").

RULE.—*The* apostrophe *is used to denote the possessive case, and also when a letter is omitted.* Quotation marks *are placed at the beginning and end of quotations.*

EXAMPLES.

1. Though loud at first the pilgrims passion grew
Sudden he gazd and wist not what to do

2. After a short time taken into consideration My lord said he I wish to have an honest man chosen in and looking round the court My lord there is that miller in the court we will have him if you please

Questions.—In what words in the first example is the apostrophe wanted? Where would you place the quotation marks in the second example? What pauses in these examples?

PROMISCUOUS EXAMPLES.

Who motion foreign to the smallest grain
Shot through vast masses of enormous weight
Who bid brute matters restive lump assume
Such various forms and gave it wings to fly
Has matter innate motion Then each atom
Asserting its indisputable right
To dance would form a universe of dust

The powers of the mind like those of the body are increased by frequent exertion application and industry supply the place of genius and invention and even the creative faculty itself may be strengthened and improved by use and perseverance Uncultivated nature is uniformly rude and imbecile it being by imitation alone that we first acquire

knowledge and the means of extending its bounds A just and perfect acquaintance with the simple elements of science is a necessary step towards our future progress and advancement and this assisted by laborious investigation and habitual inquiry will constantly lead to eminence and perfection

Hark what is that sound they so suddenly hear
That maketh the stoutest to tremble with fear
T is the loud-pealing FIRE-CRY that bursts on the air
And rouses each heart in the home of despair
They spring from their places all rush to the deck
And vainly endeavor the wild flames to check
As well might the whirlwind be stayed in its course
Or the avalanche robbd of its terrible force

CAPITAL LETTERS.

RULE.—*A* capital letter *should begin every sentence which contains complete sense; every line in poetry; every proper name, such as the names of persons, places, &c. Also the titles of books.*

EXAMPLES REQUIRING CAPITALS AND PAUSES.

at first heard solemn oer the verge of heaven
the tempest growls but as it nearer comes
and rolls its awful burden on the wind
the lightnings flash a larger curve and more
the noise astounds till over head a sheet
of flame discloses wide then shuts
and opens wider shuts and opens still
expansive wrapping ether in a blaze

o what a fall was there my countrymen
then i and you and all of us fell down
whilst bloody treason flourishd over us
o now you weep and i perceive you feel
the dint of pity these are gracious drops
kind souls what weep you when you but behold
our cesars *vesture* wounded look you here
here is himself marrd as you see by traitors
good friends sweet friends let me not stir you up
to such a flood of mutiny
they that have done this deed are honorable

KEY

TO THE

PUNCTUATOR:

FOR THE USE OF TEACHERS.

By P. GALLUP.

SPRINGFIELD:
WOOD & RUPP, PRINTERS.
1842.

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2. The land is divided into Continents, Islands, Peninsulas, Isthmuses, Capes, Promontories, Mountains, Shores or Coasts, &c.

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N. E.
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   Tremble ! ocean, earth, and sky !
   Tremble ! God is passing by !

Questions.—Where is the interrogation to be used in the first example ? What other pauses ? Where ? Where the interrogation in the second example ? In the third ? Show where the exclamation should be inserted ? Point out the other pauses in these examples and give the reason.

PARENTHESIS ( ).

RULE.—*The* parenthesis *is to be used when something explanatory is introduced, and which might be omitted without injuring the sense.*

EXAMPLES.

1. And thou hast walk'd about (how strange a story !)
   In Thebes' streets three thousand years ago.

2. No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose,)
The bosom of his Father and his God.

Questions.—What phrase, in the first example, should be included in a parenthesis? What line in the second? What pauses?

APOSTROPHE AND QUOTATION MARKS (' " ").

RULE.—*The* apostrophe *is used to denote the possessive case, and also when a letter is omitted.* Quotation marks *are placed at the beginning and end of quotations.*

EXAMPLES.

1. Though loud, at first, the pilgrim's passion grew,
Sudden he gaz'd, and wist not what to do.

2. After a short time taken into consideration, "My lord," said he, "I wish to have an honest man chosen in;" and looking round the court, "My lord, there is that miller in the court, we will have him if you please."

Questions.—In what words in the first example is the apostrophe wanted? Where would you place the quotation marks in the second example? What pauses in these examples?

PROMISCUOUS EXAMPLES.

Who, motion, foreign to the smallest grain,
Shot through vast masses of enormous weight?
Who bid brute matter's restive lump assume
Such various forms, and gave it wings to fly?
Has matter innate motion? Then each atom,
Asserting its indisputable right
To dance, would form a universe of dust.

The powers of the mind, like those of the body, are increased by frequent exertion: application and industry supply the place of genius and invention; and even the creative faculty itself may be strengthened and improved by use and perseverance. Uncultivated nature is uniformly rude and imbecile; it being by imitation alone that we first acquire

knowledge, and the means of extending its bounds. A just and perfect acquaintance with the simple elements of science, is a necessary step towards our future progress and advancement: and this, assisted by laborious investigation and habitual inquiry, will constantly lead to eminence and perfection.

Hark! what is that sound they so suddenly hear,
That maketh the stoutest to tremble with fear?
'T is the loud-pealing FIRE-CRY that bursts on the air,
And rouses each heart in the home of despair!
They spring from their places—all rush to the deck,
And vainly endeavor the wild flames to check:
As well might the whirlwind be stayed in its course,
Or the avalanche robb'd of its terrible force!

CAPITAL LETTERS.

RULE.—*A* capital letter *should begin every sentence which contains complete sense; every line in poetry; every proper name, such as the names of persons, places, &c. Also the titles of books.*

EXAMPLES REQUIRING CAPITALS AND PAUSES.

At first, heard solemn o'er the verge of heaven,
The tempest growls; but as it nearer comes,
And rolls its awful burden on the wind,
The lightnings flash a larger curve, and more
The noise astounds: till over head, a sheet
Of flame discloses wide; then shuts,
And opens wider; shuts and opens still
Expansive, wrapping ether in a blaze.

O, what a fall was there, my countrymen!
Then I, and you, and all of us fell down!
Whilst bloody treason flourish'd over us.
O, now you weep; and I perceive you feel
The dint of pity: these are gracious drops.
Kind souls! What, weep you when you but behold
Our Cesar's *vesture* wounded? Look you here!
Here is himself, marr'd, as you see, by traitors.
Good friends! Sweet friends! Let me not stir you up
To such a flood of mutiny!
They that have done this deed are honorable.